This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

CENSURA LITERARIA.

VOLUME VI.

Singula lætus
Exquiritque auditque virûm monumenta priorum.
VIRGIL.

Digitized by Google

BARNARD AND FARLEY,
Skinner Street, London.

Digitized by Google

CENSURA LITERARIA.

CONTAINING

TITLES, ABSTRACTS,

AND

OPINIONS

OF

OLD ENGLISH BOOKS,

WITH

ORIGINAL DISQUISITIONS, ARTICLES OF BIOGRAPHY, AND OTHER LITERARY ANTIQUITIES.

BY

SIR EGERTON BRYDGES, BART. K. J. M. P.

SECOND EDITION.

WITH THE ARTICLES CLASSED IN CHRONOLOGICAL ORDER UNDER THEIR SEPARATE HEADS,

VOLUME VI.

London:

PRINTED FOR LONGMAN, HURST, REES, ORME, AND BROWN, *PATERNOSTER-ROW.*

1815.

Digitized by Google

10457.3 (6)

HARVARD
UNIVERSITY
LIBRARY

1216
54.96
44-9

Digitized by Google

TABLE OF CONTENTS

TO

VOLUME VI.

MISCELLANIES. (*Continued.*)

ART.		PAGE
480	TRANSLATION of Erasmus's Epicureus, 1545.....	1
481	——————— against Death, 1553.....	3
482	Newton's Touchstone of Complexions, 1576.....	6
483	Whetstone's Rock of Regard, 1576.....	10
484	——————— English Mirror, 1586.....	23
485	——————— Promos and Cassandra, 1578.....	27
486	——————— Mirror for Magistrates of Cities, 1584	30
487	——————— Heptameron of Civil Discourses, 1582	32
488	——————— Remembrance of G. Gaskoigne.....	37
489	R. Robinson's Dyal of Dayly Contemplation, 1578	38
490	——————— Reward of Wickedness.....	40
491	Moulton's Mirror, or Glass of Health.....	43
492	H. Buttes' Dyet's Dry Dinner, 1599.....	44
493	Parker's Bible, 1568	49
494	Barker's Bible, 1613.....	50
495	Hollyband's Arnall and Lucenda, 1575.....	52
496	——————— Italian Schoolmaster, 1597	54
497	Christall Glass for Christian Women, n. d.....	55
498	T. Nicholas's News from China	ib.

Digitized by Google

Art.		Page
499	Friar Bacon's Mirror of Alchemy, 1597	62
500	Certaine Matters composed together	64
501	Descriptiones Persecutionis Christianorum, n. d.	71
502	Nash's Pierce Penilesse, 1593	76
503	N. Breton's Characters upon Essays, 1615	95
504	Mornay on Life and Death, by Lady Pembroke, 1600	97
505	Thorne's Kenning Glasse, 1609	99
506	R. Carr's Mahumetane History, 1600	102
507	Art of Jugling by S. R. 1612	104
508	A Treatise named Lucasolace, 1590	110
509	A Dialogue on Cards	111
510	Treatise on Bees, 1593	112
511	Briefe Chronologie of the Holie Scriptures, 1600	115
512	The Araingment of Lewde Women, 1615	116
513	Ester hath hang'd Haman, 1617	117
514	Manwaring's Vienna, n. d.	118
515	Sir John Conway's Meditations, n. d.	122
516	Letters of Sam. Danyell, 1601	128
517	Wright's Passions of the Mind, 1601	130
518	A New Post, by Sir J. D. n. d.	144
519	Chamber of Judicial Astrology, 1601	147
520	Heywood's Apology for Actors, 1612	150
521	Miscellanies, by Elizabeth Grymston, 1604	161
522	Bodin's Six Bookes of a Commonweale, 1606	165
523	Clapham's Briefe of the Bible, 1608	170
524	Tofte's Blazon of Jealousie, 1615,	171
525	Fennor's Compter's Commonwealth, 1617	175
526	Mayer's Treasury of Ecclesiastical Expositions, 1622	181
527	Deckar's Villanies discovered, 1616	182
528	Lord Chandos's Horæ Subsecivæ, 1620	192
529	Henshaw's Horæ Succisivæ, 1661	ib.
530	John Ford's Line of Life, 1620	194
531	Pasquil's Palinodia, 1624	195
532	Essays by Sir Wm. Cornwallis, Younger, 1632	196
533	Metamorphosis of Man deciphered, 1634	200
534	History of Dr. John Faustus, 1636	205

Digitized by Google

Art.		Page
535	Barry's Military Discipline, 1634	206
536	Markham's Description of Sir John Burgh, 1628	213
537	Du Verger's Events, selected from Bp. Camus, 1639	218
538	Microcosmographie, by Bp. Earle, 1630	229
539	Sidney and Golding's Mornay on the Christian Religion, 1604	232
540	Feltham's Resolves, 1628, &c	235
541	Markham's Cavalarice, 1617	242
542	R. Tisdale's Pax Vobis, 1623	244
543	The Image of both Churches, Hierusalem and Babel, 1623	245
544	The History of Frier Rush	ib.
545	Barclay's Argenis, 1636	248
546	Wither on the Choice of Knights and Burgesses, 1645	251
547	Howell's England's Teares, 1644	256
548	——— Dendrologia—Dodona's Grove, 1645	258
549	Vox Borealis, 1641	259
550	Articles of Treason against Cheapside Cross, 1642	270
551	Mistris Parliament in her Bed, 1648	273
552	Dialogue between Charing and Cheapside Crosses, 1641	274
553	A Model of Truths; or, a Discovery of Passages in Parliament, 1642	277
554	Lord Monmouth's Romulus and Tarquin, 1648	279
555	——— Use of Passions, 1649	281
556	A New Windmil, 1643	284
557	Paul's Churchyard	285
558	Bibliotheca Militum, 1659	286
559	——— Parliamenti, 1659	287
560	Two Centuries of Paul's Churchyard, 1659	290
561	Guzman Hinde and Hannam outstripped, 1657	295
562	The Character of an Antiquarian, 1658	302
563	Chisenhall's Catholike History, 1653	304
564	The General History of Women, 1657	308
565	R. H.'s Paradoxical Assertions, 1659	309
566	Countess of Bridgewater's Prayers, 1663	314

Digitized by Google

Art.		Page
567	Higford's Institutions of a Gentleman, 1660	323
568	Barksdale's Memorials of worthy Persons, 1661	329
569	The Way to be Rich, after Audley, 1662	330
570	Lord Derby on the Protestant Religion, 1669, 1671	332
571	The City's great Concern, 1674	333
572	The Essex Champion, n. d.	335
573	Ingelo's Bentivolio and Urania, 1669	345
574	Evelyn's Essay against Solitude, 1667	346
575	Sir Geo. Mackenzie's Essays, 1713	365
576	Webster on Witchcraft, 1677	366
577	Salgado's Manners of European Nations, 1684	369
578	Notices of Salgado	371
579	Modern Account of Scotland, 1679	373
580	The Bowman's Glory, 1682	380
581	Shifts of Reynardine, 1684	381
582	Country Conversations, 1694	ib.
583	Martin's Hebrides, 1703	384
584	Great Britain's Honey Combe, 1712	408
585	Palmer's Essays, 1710	411
586	Collier's Essays, 1732	ib.
587	Lushington's Sermon, 1711	412

Digitized by Google

CENSURA LITERARIA.

MISCELLANIES.

ART. CCCCLXXX. [This is a translation of the Epicureus of Erasmus. It is not mentioned by Ames or Herbert. Note by Dr. Farmer. Title wanting. Colophon.] *Imprinted at London within the precinct of the late dissolued house of the gray friers, by Richarde Grafton, Printer too the Princes Grace, the XXIX daie of Iuly, the yeare of our Lorde MDXLV.** 8oo. 47 leaves.

INSCRIBED with an epistle that "the habovndaunt mercie and grace of our heauenly father Iesu Christ maye alwaies strengthen and defende oure noble & vertuous Prynce Edward too the maintenaunce of the liuely woord of God. Whereas manye histories of olde & auncient antiquitie, and also al godly & Christia' writers most playnely conse't together, and agree in this, that dignitie, riches, kinred, wordly pompe, and renoume, doo neither make men better, ne yet happiar, contrarie too the blynde & fonde iudgement of the most part of menne: but by the

* The page following the colophon, has the feathers and crown between two capitals E. P. with motto beneath on a ribband, *Ich dien*, the whole in a circle, centre of a white star, frradiated on a black square ground; and Grafton's improved rebus on the next leaf.

Digitized by Google

power and strength of the mynde, that is, learnyng, wysedome, and vertue, all menne are hyghly enriched, ornated, and most purely beutified, for these bee thinges bothe notable, eternall, and verye familiar betwene the heauenly father & vs. It is therefore euidente, most excellent Prince, that the fittest ornamentes for your Graces tender agee bee, eruditio and virtue. Whereunto you are bothe so earnestly addicte and therin so wonderfully doo preuaile, that I nede not too exhorte & exstimulate your Grace vnto the study thereof. For that God him self hath wrought, and fourmed your mynde so apt and desirous too attayne and diligently too seeke for al godly doctrine, that euē now you doo shewe in all youre sayinges and dooinges suche a wonderfull pleasauntes much lyke vnto a certayne swete musike or harmonie, that any honest hart exceadingly would reioyce in the sight thereof. Verely, your Grace thinketh plainly all time lost, that is not bestowed vpon learnyng, which is a verie rare thyng in anye childe, and rarest of all in a Prince. Thus youre nobletes rather desireth vertue and learning, the most surest and excellent treasures, which sure surmounte all worldly ryches, then anye vanities or trifles. Nowe youre Grace prepareth for the holsome and pleasaunt foode of the mynde. Nowe you seke for that whiche you shal find most suretie helper and faythfulst counsellour in all your affaires. Now your magnificēt mynde studied that, whiche all Englyshe menne with meke and humile heartes shuld desire God to endue your Grace with all. Now with diligent labour you searche for a thyng as one most myndeful

of this thyng, happy is that realme that hath a lerned Prince. Nowe you trauaile for that, whiche conquereth, and kepeth doune all greuous tourmentes & outragious affections of the mynde, too the furderance of good liuyng and maintenau'ce of vertue, I meane holsome erudition and learnyng." [This address extends to nineteen pages, and concludes] " I thought it good too translate this dialoge, called the Epicure, for your Grace: whiche seemed too me too bee very familiar, & one of y'. godliest dialoges y'. any ma' hath writte' in y'. Latin tong. Now therfore I most humili praie, y'. this my rude & simple tra'slation may bee acceptable vnto your Grace, trustyng also y'. your most approued gentilnes wil take it in good part. There as I doo not folow y'. Latyn, woord for woord, for I emytte y' of a certaine set purpose. Your humile seruant, PHILYPPE GERRARD, groume of your Grace's Chambre."

The translation is in dialogue, the interlocutors Hedonivs and Spvdevs. Another piece, by the same translator, is only known from the brief notice in Maunsell's catalogue.

J. H.

ART. CCCCLXXXI. *A comfortable exhortacion agaynst the chaunces of death, made by Erasmus of Roter. Anno* 1553. Colophon. *Imprinted at London in Flete strete, in the house of Thomas Berthelet. Cum priuilegio ad imprimendum solum. Small* 8vo. 20 *leaves.*

THE title is in a square figured architective compartment, and appears the same as was used for a

Digitized by Google

sermon of the Bishop of Worcester in 1537, as described by Herbert, p. 429. At the back

" *Tho. Berthelet.*

" Into this worlde naked we entered;
And so we must agayne out of it fare;
Death by no man can be resisted;
There is no lyues thing it will spare;
Than wherfore shulde we for it care?
It auaileth not, but passe on foorthe
The harde strokes (chance thei vnware)
And paciently take them in woorthe,
For thei that take death vnpaciently,
Seme to the worlde to set their mynde.
Blessed be thei that in our Lorde die,
For thei be sure the very life to fynde."

The above lines are the only prefixture to this address of Erasmus to a father on the death of his son, which form but slight grounds for conjecture that the printer and poet was also the translator. Subjoined is a short specimen.

" Go to nowe a littell while, and laie together the foul enormities, the painful labours, and the perils and dangers of this life (if it maie be called a life.) And on the other side reken and cast what commoditees and pleasures (of that other life) are all redie prepared for the godly creatures that be plucked hence away: and than ye shall soone perceiue, that no man can do vnrightouslie than he, the whiche lamentablie bewaileth that high goodnes, vnto the whiche only we be both borne and ordeined, euen as thoughe it were a right great and grieuous harme. Ye crie out, because ye be lefte comfortles alone

Digitized by Google

without children, whan ye haue begotte a sonne to inhabite heuen; the holy remembrance of whom (as it were of a diuine thinge) ye maie reuerence, the which aboue in heue beyng carefull for you, maie greatly further the prosperous successe of your busines here. For he is nother ignorant of mortal folkes busines, nor hath not forgone with the bodie the lowly reuerence and tender loue, whiche he was wonte to beare to you his father. No doubt he liueth, beleue me he liueth, and perauenture is present with vs, and hereth, and perceiueth this our communicacion, and both laugheth at and damneth this our lamentacion. And if the grossenes of our bodies letted not, perchance we shulde here him blaming vs for our wepying with these manner of wordes. What do ye? Will ye abridge your daies, and finishe your olde age with this vnprofitable, yea I maie well saie piuisshe lamentacion? Wherfore do you with so iniuste complaintes accuse and blame destenie, fortune and deathe? Haue you enuie at me, because I am deliuered from the iuels of that life, and am brought to this felicitee that I am in? But be it, that your fatherly goodnes and pure amitie dothe not enuie me; yet what other thing meaneth this sorowfull complaining? Thynke you this worthie to be lamented, that I am deducte and brought from thraldome to libertee, from peine and care to pleasure and felicitee, from darkenes vnto light, from perile and danger vnto sure saftie, from death vnto life, from sickenesses and disseases vnto immortalitee, from so many euils to so high goodnes, from thynges caduke and transitorie to the euerlastyng, fro thynges erthly to celestiall, and, finally,

Digitized by Google

from the corrupte and vnclene companie of all people to the felowship of angels."—

J. H.

ART. CCCCLXXXII. *The Touchstone of Complexions; generallye appliable, expedient and profitable for all such, as be desirous and carefull of their bodylye health. Contayning most easie rules and ready tokens, whereby euery one may perfectly try, and throughly know, aswell the exacte state, habite, disposition, and constitution, of his owne body outwardly: as also the inclinations, affections, motions, and desires of his mind inwardly. First written in Latine, by Leuine Lemne,* and now Englished by Thomas Newton. Nosce teipsum. Imprinted at London, in Fleete-streete, by Thomas Marsh, Anno* 1576. *Cum Priuilegio. Small* 8vo. 157 *leaves, without dedication, &c. b. l. Herbert* 865.

DEDICATED "to the Right Honourable, his singuler good Lorde, Sir William Brooke, Knighte, Baron Cobham, and Lorde Warden of the Cinque Portes; Thomas Newton, his humble orator, wisheth long life, encrease of honor, with prosperous health, and eternall felicitye." Dated Butley, in Cheshire, 21 Sept. 1576.

The work is divided into two books; the first containing ten, and the second six chapters, discussing various maladies attending human life, interspersed with apposite anecdotes, proverbs, and translations, from Horace, Juvenal, &c.

* Lævinius Lemnius, an eminent physician and divine, was born at Ziric-Zee in Zealand, 1504, where he died in 1568. *Editor.*

Digitized by Google

In giving advice as to mitigating the heat of the dog days, the author relates his visit to England; he says, "It shall be verye good to sprinckle on the pavements and coole the flooores of our houses or chambers wyth springing water, and then to strew them over with sedge, and to trimme up our parloura with greene boughes, freshe herbes or vyne leaves; which thing although in the Low Countrey it be usually frequented, yet no nation more decently, more trymmely, nor more sightly then they do in Englande. For, not long agone traveylinge into that flourishinge islande, partly to see the fashions of that wealthy countrey, wyth men of fame and worthynesse so bruited and renowmed, and partlye to visite William Lemnie, in whose company and weldoing, I greatly reioyce (as a father can not but doe) and take singuler contentation inwardly, even at my first arryval at Dover, and so along my iourney toward London, which I dispatched partly uppon horsebacke, and partly by water, I sawe and noted manye thinges able to ravishe and allure any man in the worlde, with desyre to travaile, and see that so noble a countrey. For beinge broughte by D. Lemnie (a skilfull physicion and well thoughte of there for his knowledge and experience) into the companye of honourable and worshipfull personages, everye gentleman and other woorthy person shewed unto mee (beinge a straunger borne, and one that never had beene there before) all pointes of most frendly curtesye, and taking me first by the hand, lovingly embraced and badde me right hartely welcome.

"For they be people very civill and wel-affected

to men well stryken in yeares, and to such as beare any countenance and estimation of learninge, which thing they that halfe suspect and have not had the full tryall of the maners and fashions of this countrey, wil skarcely bee perswaded to beleeve. Therefore, francklye to utter what I thincke, of the incredible curtesie, and frendlinesse in speache and affabilitie used in this famous Royalme, I must needes confesse, it doth surmount and carye away the pricke and price of al others. And besyde this, the neate cleanlines, the exquisite finenesse, the pleasaunte and delightful furniture in every point for household, wonderfully reioyced mee; their chambers and parlours, strawed over with sweet herbes, refreshed mee; their nosegayes finelye entermingled wyth sondry sortes of fragaunte floures, in their bedchambers and privie roomes, with comfortable smell cheered mee up, and entierlye delighted all my sences; and this do I thinck to be the cause y. Englishmen, lyving by such holsome and exquisite meate, and in so holesome and healthful ayre, be so freshe and cleane coloured; their faces, eyes, and countenance, carying with it, and representing a portly grace and comelynesse, geveth out evident tokens of an honest mind; in language very smooth and allective, but yet seasoned and tempered within the limits and bonds of moderation, not bumbasted with any unseemely termes, or infarced with any clawing flatteries or allurements. At their tables they be verye sumptuous, and love to have good fare; yet neither use they to overcharge themselves wyth excesse of drincke, neither thereto greatly provoke and urge others, but suffer

Digitized by Google

every man to drincke, in such measure as liste pleaseth himselfe; which drinck (being eyther ale or beere) most pleasaunt in taste and holesomely relyced, they fetch not from foreine places, but have it amonge them selves brewed.

"As touching their populous and great haunted cities, y^. fruictfulnes of their ground and soyl, their lively springes and mighty rivers, their great heards and flocks of cattel, their mysteries and art of weaving and clothmaking, their skilfulnes in shooting, it is needlesse here to discourse; seeing the multitude of marchaunts, exercysing the traffique and arte of marchaundize amonge them, and ambassadours also sente thyther from forraine princes, are able aboundantly to testifie, that nothing needeful and expediente for mans use and commoditie lacketh in that most noble ilande."

The exercises for strong men are nearly similar to the Cotswold games "wrestling, coytinge, tennis, bowlinge, whorlebattinge, lifting great waightes, pitching the barre, ryding, running, leapinge, shooting in gunnes, swymming, tossing y^. pike, tyltinge, barryers and tourney." For gentle exercises, to be "caryed in wagons, rowed in boates, singinge and musicall melodie; and if thereto be used a cleare and lowde reading, of bigge tuned soundes by stoppes and certayne pauses, as our comicall fellowes now do, that measure rhetorick by their peevish rhythmes, it will bryng exceeding much good to the breast and muscles."

Certain humours in the constitution, having more power and controulling than the planets, they "breede and bring forth into the theatre of this

Digitized by Google

world, some that be stout braggers and shamelesse praters, some parasites and clawbackes, some dolts and cockescombes, some selfe pleasers, which thinke more of themselves, then all the rest of the towne besyde doth; some mynstrelles and pypers, some graceless ruffians and spendthrifts, ryotously wastyng and consumyng their patrimony; some dycers and gamesters, some trencher frends and cosoners, some counterfaiters, skoffers, tumblers and gesturers, some jugglers, & legier du maine players, wyth a great rablemente of other lewde lubbers of other sorts besyde.

"*Hor. Lib. I. Epist. 8.*

"A rabling route of ydle loutes,
consumyng grayne and corne,
Devoyde of thryft, cyphers to fill
up roume, and tale forlorne;
Right woers of Penelope,
stark verlettes, flattringe mates,
And belly goddes, addict too much
to cheere and dainty cates.
Who love to snort in bedde till none,
and hear the mynstrelles playe
On warbling harpes, to banish dumpes
and chase all care away."

J. H.

ART. CCCCLXXXIII. *The Rocke of Regard: divided into foure parts. The first, the Castle of Delight; wherein is reported, the wretched end of wanton and dissolute living. The second, the Garden of Vnthriftinesse; wherein are many*

Digitized by Google

sweete flowers (or rather fancies) of honest love. The thirde, the Arbour of Vertue; wherein slaunder is highly punished, and vertuous ladies and gentlewomen worthily commended. The fourth, the Orchard of Repentance; wherein are discoursed, the miseries that followe dicing, the mischiefes of quareling, the fall of prodigalitie, and the sudden overthrowe of foure notable usurers, with diuers other morall, natural, and tragical discourses; documents and admonitions: being all the invention, collection, and translation of George Whetstones, Gent. Formæ nulla fides. Thus far the title.—A Colophon adds—*Imprinted at London for Robert Waley. Anno* 1576. 4to.

After an epistle dedicatory of three pages "To all the young gentlemen of England," and a general advertisement "unto the reader," verses in commendation of the book and its author are supplied by Nicholas Bowyer, R. C. Humfrey Turner, Abraham Fleming, and John Wytton. Then commences the *first* part of the author's work, containing—

"1. The disordered life of Bianca Maria, Countesse of Celaunt,* in forme of her Complainte, supposed at the houre of her beheading, for procuring the murder of Ardissino

* Whetstone, in his Heptameron, gives a brief prose history of Maria Bianca, who from being "unworthily raised to bee Countesse of Zelande, wickedly and wilfully fel to be a Courtesan." "If you covet more authorities (he adds) to approve so common a mischiefe, read Ovid's Metamorphoses in Latine, Segnior Lodovicus' register in Italian, Amadis de Gaule in French, and the Pallace of Pleasure in English."

Digitized by Google

Valperga, earl of Massino:" (ten pages, in seven-line stanzas.)

2. "An Invective written by Roberto San Severino, earle of Giazzo, against Bianca Maria, Countesse of Celant." (6 pages.)

3. "Cressid's Complaint." (5 pages.)

4. "The Discourse of Rinaldo and Giletta." (40 pages. An intermixture of prose and verse, composed much on the plan of Gascoigne's love-tale, entitled the Fable of Ferdinando Jeronimi.)

Part II. "*The Garden of Unthriftinesse, wherein is reported the dolorous Discourse of Dom Diego, a Spaniard, together with his Triumphe. Wherein are divers other flowers (or fancies) of honest love. Being the inventions and collection of George Whetsone, Gent. Formæ nulla fides.*

The discourse or tale of Diego is limited to seven pages. Then follows a series of amatory poesies, like those in England's Helicon, thus entitled:

1. "The Complaint of two Lovers, restrained from their wicked desires by the displeasure of their friendes.

2. The device of a Gentlewoman to persuade her Lover of her constancie, notwithstanding her show of hate, which she onely used to quench the jelous suspicion of her friendes.

3. The rejected Lover, with earnest desire, pursues the sight of his disdainfull mystresse.

4. A Gentlewoman falsely deceived with faire wordes, forsweareth hereafter to be wonne with flattering promises.

Digitized by Google

5. The pitious complaint of Medea, forsaken of Jason, lively bewraying the slipperie hold in sugred words.

6. The forsaken Lover pretilie nippeth his Ladie's inconstancie, for that (as he thought) shee matched with his baser in accompt, wherein coulerablie he discovereth both their names.

7. The Lover attributeth his curelesse wound to chaunce, by loving *long*."

The whimsical singularity, added to the brevity of this piece, may render it admissible.

" *Long* have I lost my libertie,
Alas! through love *long* have I so;
Long have I stoode in jeopardie,
In loving *long* through pyning woe,
Whose constant truth *long* hath been tryde,
Though *long* his suit hath been denyde.
By Batterie *long* the brasen wall
The cannon shot doth cleane defaee;
The *longest* trees in time doe fall
Which *long* before bad Boreas base:
The little brooke, in running *long*,
Doth turne into a river strong.

Then may it be, I loving *long*,
My pyning corps, by *long* delay,
Can *long* abide the furie strong
Of ghastly death, which *long* doth stay
His ling'ring stroke, to have it so,
That loving *long* should worke my woe."

8. " A Sonet, wherin is showne the straunge effectes of Love.

9. The Lover wearied with a number of delayes,

Digitized by Google

sues unto his Ladie for pitie, or otherwise her speedie denyall, by death to wake a speedie dispatch of his languishing dayes."

From the following passage it appears that the Poet was the Lover:

"To coole his flaming harte,
By Cupide set on fire,
Through beate whereof a *Whetstone* colde
Consumes with hote desire.'

10. "The thought of wonted joyes, doubleth the miserable man's griefe.
11. The hap and hard fortune of a carelesse Lover.
12. The absent Lover, in pawne of his constancie, sendeth his heart to his Ladie.
13. The Lover neither greatly favoured, nor openly refused, compareth his wretchedness of his estate unto the paines of hell.
14. G. W. to the signe of the brazen Bell.
15. The Lover blameth his Ladie's mistrust, wherein is figured the passions of an earnest Lover.
16. The infortunate Lover determineth rather desperately to end his sorrowes, then to proroge them with bootelesse hope.
17. Verses of complaint devised for a well-meaning Lover, to move his Maistresse to pitie.
18. The complaint of a Gentlewoman, being with child, falsely forsaken.
19. Against one which wrote a slaunderous libell in dishonour of a Ladie.
20. The unfortunate Lover is persuaded his mishap to grow by destinie.

Digitized by Google

21. The discommodities of forst marriages, by the example of Venus and Vulcan: supposed, for the more plaine explayning of the inconveniences, to be written to a covetous carle, having but one onely daughter, [who] refused the offers of diverse gentlemen, some being of good worship; and married her unto an old croked coffing crust, for his great wealthes sake.
22. The forsaken Lover sheweth to what intent he weareth Tawnie, bewraying the bondage that wanton dames bring their thralles unto.
23. The rejected Lover determineth either to purchase his Ladie's speedie reconcilement, or else desperatly to die.
24. The Lover, being wounded at the Bathe, sues unto his Ladie for pittie.
25. The Lover to his Ladie in durance.
26. Her Aunsweare.
27. A description of Jelousie.
28. To a disdainful Dame.
29. The Lover in praise of his Ladie.
30. An Aunswere to a Gentlewoman, by love constrained to sue to him whom of late she scorned.
31. The contemptuous Lover findeth no grace where he faithfully favoureth, acknowledgeth his former scorne, used toward love, to be the onely cause of his miseries.
32. Epilogus." A recapitulation.

Part. III. *The Arbour of Vertue, A worke conteining the chaste and honourable life of a Lady*

Digitized by Google

midn ladie: to the which is adjoyned, the complaint of two Hungarian barons, that wagered the spoile of her Chastitie. Wherein are the severall prayses of certaine English Ladies and Gentlewomen; being the translation, collection, and inveation of George Whatstons, Gent. Formæ nulla fides, pp. 128.

This portion is dedicated "to the right honourable and vertuous Lady, Jana Sibilla Greye*, now of Wilton," and dated from the author's lodging in Holborn, the 15th of Oct. 1576. To this succeed

1. "The Discourse of Lady Barbara's vertuous behaviours. (13 pages in Alexandrine verse.)
2. The Complaint of the Lorde Alberto and Udissas, the two Hungarian barons that unadvisedly wagered their land, to winne the ladie Barbara to wantonnesse: who having the foyle (besides the losse of their livings) for their slaunderous opinions, were condemned to perpetuall exile. (13 seven-line stanzas.)
3. In praise of the Right Hon. the Ladie J. S. G. of Wilton. [Lady Jane Sibilla Grey.]
4. In praise of my L. E. R.
5. In praise of my L. Cecil of Bourleigh.
6. In praise of Maistresse M. H.† now Bridges.

"Beautie with brags, of late,
wil'd Vertue yeald her thrall,

* Daughter of Lord Grey of Wilton, connected with the Brydges family, whence the name of *Grey Bridges*. *Editor.*

† Qu. Mary Hopton, who married William Brydges, afterwards 4th Lord Chandos?

Digitized by Google

But soone the gods to stay their strife,
a parlement did call;
And Fame, with thundring tromp,
was wil'd their subjects cite;
By credite of their thrals, to shew
who was of greatest might.

Beautie, against this day,
her prowdest shewes prepar'd;
And sure a troupe of gallant gyrles
her seemely selfe did gard.

Their spangels wrought a gase,
eche dame in feathers flauntes,
Their straunge attyres, their cuts and cost,
foreshewd their scorneful vaunts.

They looked all askaunce,
when Beautie claymde her right,
That loe, the gods amased were
to see so proude a sight.

Anon, good Vertue comes,
with traine of bashfull dames,
Whose modest lookes wrought more regard,
then Beautie's blasing flames.

A silence now was made,
that they their sutes might move;
Both ladies sue for sovereigne rule,
and thus their titles prove:—

Proude Beautie vaunts on powre;
poore Vertue on desart;
And (by your leave) for all her bragges,
the worst had Beautie's part.

Her shewes were blemisht much,
with surfling and such like,

Digitized by Google

Which knowne, Beautie (through feare of foyle)
into a mase did strike:

Who, gasing rounde about
faire *Brydges** did espie,
Whose seemley feature, forme, and shape,
did much delight her eye;

And, scorning other proofe,
she *Bridges* calld in place,
Who (to sett forth her sightly selfe)
apeard with bashful grace.—

Quoth Beautie: "See my toyle,
You gods, howe judge aright;"
"Halfe part with you (quoth Vertue, straight)
my gifts adorne this wight:

For Bountie guides her thought,
which Beautie farre excells:
And pittie rules her noble heart,
where pride in Beautie dwells.

To love, and lawdesse lust,
where Beautie's lures doe traine,
She winns a calme, yet friendship firme,
with showe of chaste disdaine.

A meane contents her minde,
where Beautie is extreame;
What botes thee then, good Beautie thus
to strive against the streame?

* Catharine Brydges, daughter of Edmund, 2d Lord Chandos, and wife of William Lord Sands, was also celebrated by Gascoigne as the "Fair Bridges." See Percy's Reliques, II. 140.

Probably this Mrs. M. Brydges, was *Mary*, daughter of Sir Owen *Hopton*, wife of William Brydges, who afterwards, in 1599, became 4th Lord Chandos, and died 45 Eliz. *Editor*.

Digitized by Google

Thee onely shall suffice,
if thereto thou agree,
To showe and prove, by dome of Jove,
the best of thee, or mee."

" I will (quoth Beautie) stand
to that that Jove awards;"—
Jove, waying wel their worthie worke,
thus both their toile rewards:

Hee ruled virtue should
be alwayes best in name:
Yet Beautie, during *Bridges'* life,
should sway in equal fame.

Lo thus betweene these Dames
the bloudie frayes did seace;
But *Bridges* bore the praise away,
for making of this peace."

7. The praise of Mistresse A. C.
8. In praise of Mistresse A. H.
9. The saucie pesaunt's present unto his sovereigne Mistresse.
10. Epilogus."

Part IV. *The Ortchard of Repentance. Wherein is reported, the miseries of dice, the mischiefes of quarrelling, and the fall of prodigalitie; wherein is discovered, the deceits of all sortes of people; wherein is reported, the souden endes of foure notable cousiners. With divers other discourses, necessarie for all sortes of men. The whole worke the invention and collection of George Whetstons, Gent. Formæ nulla fides. pp.* 121.

This concluding part is inscribed to the Right

Digitized by Google

Worshipfull Sir Thomas Cicill, Knt. The divisions of metre which follow, are thus set forth:

1. The honest-minded man's adventures, his largesse, and his farewell to the world. A worke discovering the subtilties of all sortes of men. (This poem and its l'envoy, or moral, extends to 119 seven-line stanzas.)
2. G. W. Opinion of Trades (as touching Gaine) written to his especiall friend, Maister R. C.
3. R. C. Answere to G. W. Opinion of Trades.
4. A briefe Discourse of the Discommodities of Quarrelling, written at the request of his especiall friend and kinsemen, Maister Robert Cudden of Grayes Inn.
5. The unhappie man contemneth Fortune, and cleaveth to Hope; assured once to reach good-hap by vertuous Industrie, in the despite of Fortune.
6. How great a follie the conceit of Excellencie is.
7. Against Ingratitude.
8. The civill fortune of a covetous person, and what profite ariseth from the death of a churl.
9. A briefe description of Death.
10. An epitaphe upon the death of Henrie Cantrell of Lincolnes Inne Gent. by his friend R. C.
11. How great a vice it is, either for the vertuous or vallaunt man, to accompanie himselfe with men of base condition; when as (acknowledging his dutie) hee may adventure into the companie of the best.
12. An epitaphe on the death of the Right Wor-

Digitized by Google

shipful Maister Robert Wingfield of Upton in the countie of Northampton Esquier.

13. An epitaphe on the death of the Right Worshipfull Maister John Ayleworth, Esquier.

14. An epitaphe, in the order of an admonition, written on the death of his verie friend John Note of Grayes Inne, Gent. untimely slaine the 2 of November, 1575.

15. An epitaphe on the death of his especiall friend Thomas Cornelius, Gent. slaine in the Prince of Orange his service in Holland.

16. Whetstons invective against Dice, (a poem of 17 pages in short metre.)

17. Fiftie Apples of Admonition, late growing on the Tree of good Government: bestowed on his especiall friends and companions, the gentlemen of Furnivals In.

18. A Caveat to G. W. at his going into Fraunce, written by his friend R. C.

19. Whetstons Dreame, (a poem of 8 pages.)

20. Inventions of P. Plasmos, touching his hap and hard fortune, unto the which is annexed the sundrie Complaintes of foure notable couseners, the instrumentes of his greatest troubles; which in the prime of their mischievous enterprises, with soudaine death and vexation were straungelie visited. At the end of every the said inventions, for the more plaine knowledge of them, is the Reporter's Admonition in prose, both pleasant and profitable.

P. Plasmos triumphe.

His praise of his purse.

Digitized by Google

His Complaint of Want.
P. P. to his Mishap.
His digression from one action of miserie unto another.
His description of Couseners.
His invective against his toung.
His farewell to wanton pleasures.
His recantation.
His farewell to Folly.
The Complaint of one Lyros, a notable Cousener, supposed at the houre of his death.
Frenos' Complaint.
Caphos' Complaint.
Pimos' Complaint at the houre of his death.
The Reporter's conclusion, as touching the report of Paulus Plasmos' adventures; and Lyros', Frenos,' Cuphos', and Pimos' falles.
Epilogus, "(recapitulating the subjects treated of, in the last portion of the work.")

Such are the copious contents of a volume whose known rarity has been the chief incentive towards describing it so circumstantially.

In his epistle dedicatory the author earnestly requires, that "this first increase of his barren brain may be used so rightly, as to encourage him hereafter to beat his head about some matter of more worth." At the close of his "Touchstone for the Time," 1584, which was intended to expose the tricks and frauds of the town, he utters the following exultation and allusion to this volume: "No man was ever assaulted with a more dangerous stratageme of cosonage than myself, with which my life and living was hardly beset. No man

Digitized by Google

hath more cause to thank God for a free delivery than myselfe; nor anie man ever sawe more suddaine vengeance inflicted upon his adversaries, than I myselfe of mine; as lively appeareth in the ende of my booke intituled The Rocke of Regard, imprinted many years past." Paulus Plasmos, therefore may be read with an *alias* for George Whetstone.* T. P.

ART. CCCCLXXXIV. *The English Mynror: a regard wherin al estates may behold the conquests of Envy. Containing ruine of common weales, murther of princes, cause of heresies, and in all ages spoile of devine and humane blessings, vnto which is adioyned, Envy conquered by Vertues: publishing the peaceable victories obtained by the Queenes most excellent Majisty, against this mortall enimie of publike peace and prosperitie, and lastly a Fortris againt Envy. Builded upon the counsels of sacred scripture, lawes of sage philosophers, anti policiet of well governed common weales; wherein every estate may see the dignities, the true office and cause of disgrace of his vocation. A worke safely and necessarie to be read of everie good subject. By George Whetstones, Gent. Malgre. Seene and allowed. At London: Printed by J. Windet for G. Seton, and are to be sold at his shop under Aldersgate.* 1586. 4to. pp. 249.

AT the back of the title the royal arms are placed above the following acrostic on Queen Elizabeth,

* This article is by mistake inserted here, as it belongs to the Poetry.

Digitized by Google

to whom the book is further inscribed in a dedicatory epistle of two pages.

" E nvy in vaine thou warrest with our Queene,
L ight of the West, which through the world is seene;
I ove in his strength with her still armed goes,
Z eale is [the] sword wherewith she woundes her foes.
A bundance, peace, power, and happy raigne
B laze foorth her fame: the world can not contayne
E lect to be, the mervaile of this time.
T o stoupe to pride, that ore Emprors did clime.
H elp and refuge to forraigne realmes in thrall,
A t home, abroade, each where, her foes do fall.

R enowne our Queene her diademe doth give,
E lizabeth alone in peace doth live:
G lory of God, most blessed prince alive,
I mage of grace, in whome all vertues thrive.
N o death vpon her memorie may feede,
A Phenix right, but one, yet never dead."

An address follows the dedication, " to the most honorable the nobilitie of this flourishing realme of Englande:" and ten lines by R. B. to the reader of this English Myrror: with an apology from the printer for such faults in the impression of the book as remain uncorrected, from the absence of the author.

I formerly had conjectured that this English Mirror might possibly be the same book with a new title, which was printed in 1584, as the Mirour for Magestrates of Cyties: but a sight of the volume has rendered that conjecture unfounded. It may rather be considered, as a brief digest of historical records, from the early monarchies to the

Digitized by Google

period of Elizabeth, to whose royal protection it is recommended in the following cautious terms.

"The censures of grave men, which are the substance of this work, stand in place of counsels for your good subjects, and unto me as loyall as the truest, the bare labour is only dew. In which trembling presumption, I protest before God and your Majestie, that my heart nor booke medleth with matter of your happie government, to which no earthly policie may be added, neither is heavenly wisdome absent: and as far is it from my thought, in name, figure, or circumstance, to misnote any capitall magistrate, whose honorable travels deserve much reverence and no lesse regard. It then followeth, most regarded Queene, that the reach of my duetie, which climeth betweene fire and frost, (the premises allowed) simply laboreth to publish these regards, that common faults may be amended in imitation of your pretious virtues, the lights of the world, and life of England's happiness."

The volume is divided into three parts: the second of these is inscribed "to the right reverend lordes the bishops, and other the devines of England," with a "sonnet of triumph to England," prefixed; and the third is addressed "to the right honorable and most grave personages, the temporall magistrates of England." The titles to each may be gathered from the general title; which, being dilated with Whetstone's usual verbosity, might almost serve for a table of contents. As that part of the book, which relates to persons and events in the author's time, will now be thought most curious,

Digitized by Google

the following extract is taken from chap vii, Book 2, which treats "of the peaceable entrance of Queene Elizabeth, unto the crowne and diademe of England, and other observances of God's especiall favor and mercy."

"Her Majesty, the 17 day of November 1558, the very day of Queene Mary, her sisters death, with the sound of a trumpet, both at Westminster and in the city of London, was proclaymed by the name of Elizabeth, queene of England, France, and Ireland, defender of the faith, &c. The newes wherof raised a suddaine joy among the people, so harty, as their loving affection was presently seene by publike feasting, banqueting, and bonefiers, in the open streets. The 23 of January following, her Majesty from the Tower passed through the city of London toward her coronation, but before her chariot set forward, her Majesty lifted her eies up unto Heaven, and acknowledged God's mercie in this thankes-giving:

"*O Lord Almighty, and everlasting God, I give thee most harty thanks that thou hast been so mercifull unto me as to spare me to behold this joifull day: and I knowledge that thou hast dealt as wonderfully with me, as thou didst with thy true and faithful servant Daniel the prophet, whom thou deliveredst out the den, from the cruelty of the gredy raging lions. Even so was I overwhelmed, and only by thee delivered. To thee therefore be only thanks, honor, and praise for ever. Amen.*

"Her Majesty, by this thanksgiving, published her sure confidence in God; the effects, the tyranny of hir enemies; and the conclusion, a speciall comfort to the godly.

Digitized by Google

"The citizens of London, to shew their zeale in welcome of her Majesty, attyred the citie with many stately showes, the most whereof they derived from her proper virtues, who was the lively substance of all their painted bewties. The *first* pageant shewed the long desired unitie which (God and her Majesty be thanked) is knit betweene us and the holy gospell of our Saviour Christ. The *second* set forth the seat of governance, which her Majesties lively vertues bewtified more than their gorgious devises. The *third* (which they applied unto her Majesty) depainted the eight beatitudes mentioned in the 5 of S. Mathew: and, truly, if any earthly creature deserved them, they are worthely heaped upon her Majesty. The *fourth* declared the ruinous state of this realme, which (as they prophesied) is by her Majesty restored to the dignity of a florishing commonweale. The *fift* compared the expectation which her heroycall vertues promised, with the politicke governement of the worthie Debora," &c.

A further account of the receiving of the Queen at Westminster, with the ceremonies of her coronation, from Strype and the Ashmole Manuscripts, may be seen in Vol. I. of the Royal Progresses and Processions, published by Mr. Nichols. T. P.

ART. CCCCLXXXV. *The right excellent and famous Historye of Promos and Cassandra: devided into two commicall discourses. In the fyrste parte is showne the unsufferable abuse of a lewde Magistrate: the vertuous behaviours of a chaste Ladye: the uncontrowled lewdnass of a favoured Curtisan:*

Digitized by Google

and the undeserved estimation of a pernicious Parasyte. In the second parte is discoursed, the perfect magnanimitye of a noble Kinge, in checking vice and favouringe vertue: wherein is showne, the ruyne and overthrowe of dishonest practises; with the advauncement of upright dealing. The worke of George Whetstone, Gent. Famæ nulla fides. Colophon. *Imprinted at London by Richard Jhones, Aug.* 20, 1578. *4to.*

This dramatic history seems to have been the earliest of Whetstone's publications. In the copy, whence the above title is taken, it is spoken of by the printer as having appeared before, and was left in his hands (according to the author's dedication to his kinsman, Wm. Fleetwoode, Esq. Recorder of London), when Whetstone resolved to accompany the adventurous captain, Sir Humfrey Gilbert, in a naval expedition, and dispersed his writings among his learned friends, for their revision. The play has been reprinted in the dramatic selections of Dodsley, and Nichols; and is only noticed here as the earliest publication of Whetstone, respecting whom the following particulars were mostly drawn together by the late intelligent Mr. Reed,* whose loss to English literature and to those who studied in the same tract will not soon be repaired.

Of George Whetstone very little is known. From being kinsman to the recorder of London, it is presumed that he was of a reputable family. From his

* Biog. Dram. I. 468. Respecting which work such preparations had been made by Mr. Reed for a new edition, that he computed its extent would reach to four octavo volumes.

Digitized by Google

own works it is further supposed that he first tried his fortune at court, where he consumed his patrimony in fruitless expectation of preferment. He therefore, like Churchyard and Gascoigne, commenced soldier and served abroad; though in what capacity is not told. Such however was his gallant behaviour, that he was rewarded with additional pay: but he returned home with more reputation than fortune, and his prospects of advancement were so unpromising, that he determined to convert his sword into a ploughshare. Yet here proving unsuccessful, like many needy gentlemen who become speculating farmers, he was compelled to resort to the generosity of his friends. This having proved to be a broken reed, he had recourse to the navy for support, and embarked on an expedition to Newfoundland, which was rendered abortive by an accidental recontre with a Spanish fleet. From this period he is thought to have depended upon his pen for subsistence; and, if we may judge from the mediocrity of talent shewn in his writings, this must have been a very precarious support. Yet Webbe spoke of him, in 1586, as a man singularly well skilled in the faculty of poetry; and Meres placed him, in his little calendar of contemporary authorship, between the names of Shakspeare and Gascoigne, as one of the most passionate poets of that age, to bewail and bemoan the perplexities of love. These partial panegyrics, resulting perhaps from personal acquaintance, refer to some amatory trifles in his Heptameron and Garden of Unthriftiness, which in truth are little deserving of such praise.

T. P.

Digitized by Google

ART. CCCCLXXXVI. *A Mirour for Magestrates of Cyties. Representing the ordinances, policies, and diligence of the noble Emperour Alexander, surnamed Severus: to suppresse and chastise the notorious vices nourished in Rome, by the superfluous nomber of dicing-houses, taverns, and common stewes: Suffred and cheerished by his beastlye predecessor Helyogabalus: with sundrie grave orations, by the said noble emperor, concerning reformation. And hereunto is added, a Touchstone for the time: containyng many perilous mischeifes, bred in the bowels of the citie of London, by the infection of some of thease sanctuaries of Iniquitie. By George Whetstones, Gent. Virtute non vi. Printed at London, by Richarde Jones.* 1584. *4to.*

THE second part, or addition, is the interesting portion of this book, and seems to have been designed, like Mr. Colquhoun's disquisitions on the police, to expose the frauds, impositions, and vices, which disgraced our English metropolis. The work is inscribed to "Sir Edward Osburne, Knt. then Lord Mayor, and to the Aldermen, City-Reporder, &c." An Address follows, "to the Young Gentlemen of the Inns of Court," for whose benefit the author professes to have chiefly undertaken the composition of this treatise. By them however, or by the public at large, he would seem to have been little regarded; for in two years afterwards he prefixed a new dedication to Woolstone Dixie, then Lord Mayor, and thus drew up a second title to the same impression of the book:

Digitized by Google

The Enemie to Unthryftinesse. Publishing by lawes, documents, and disciplines, a right rule for reformation of pride, and other prodigall and riotous disorders in a common-wealth. For the worthines of directions, a perfect Mirour for all Magistrates: especially of Cities: and for sound counsels and admonitions, a Card or Compase, for every yong gentleman, honorablie and profitablie to governe his actions. Partely drawne out of the sage government of the most worthie Emperor Alexander Severus, and generallye discoveringe the unsufferable abuses now raigning in our happie English common-wealth. By George Whetstone, Gent. Malgre de fortunes. Printed at London by Rd. Jones. 1586. 4to.

On the back of this title, which, with the dedication, are the only visible variations, there appears the following curious notice of Whetstone's productions.

"The Printer to the Reader.

"To the intent, that the variable humors of men, (which delight as much in chaynge as they differ in opinion) may be satisfied with the varitie of M. Whetston's workes and writinge: I have therefore not (here) thought it amisse to set downe the severall tytles of his severall workes already printed and compiled, vis.

1. The Enemy to Unthryftinesse.
2. The Rocke of Regarde.
3. The honble reputation and morall vertues of a Souldier.

Digitized by Google

4. The Heptameron of Cyvill Discourses.
5. The tragicall Comedie of Promos and Cassandra.
6. The lyfe and death of M. G. Gascoyne.*
7. The lyfe and death of the great and horrible Majestrat Sir Nycholas Bacon, late L. Keeper.
8. The lyfe and death of the good L. Dyer.
9. The lyfe and death of the noble Earle of Sussex.
10. A Mirrour of true honor, shewing the lyfe, death, and vertues of Frauncis, Earle of Bedforde.†

Books redy to be printed.

11. A panoplie of Devices.
12. The English Mirour.
13. The Image of Christian Justice."

T. P.

ART. CCCCLXXXVII. *An Heptameron of civill discourses. Containing, the Christmasse Exercise of sundrie well courted gentlemen and gentlewomen: in whose behaviours the better sort may see a representation of their own vertues; and the inferiour may learne such rules of civil government, as will rase out the blemish of their baseneset Wherin is renowned, the vertues of a most ho-*

* See p. 37.

† This occurs in the valuable library of Mr. Bindley, from whose copy the title was given at length in Ritson's Bibliographia Poetica.

Digitized by Google

neutrable and brave mynded gentleman. And herein also (as it were in a mirrour) the unmaried may see the defectes whiche eclipse the glorie of mariage; and the wel maried, as in a table of housholde lawes, may cull out needfull preceptes to establysh their good fortune. A worke intercoursed with civyll pleasure, to reave tediousnesse from the reader; and garnished with morall noates, to make it profitable to the regarder. The reporte of George Whetstone, Gent. Formæ nulla fides. At London: Printed by Richard Jones, at the signe of the Rose and the Crowne, neare Holburne bridge, 3 Feb. 1582. 4to.

On the back of the title "Ad Mecænatem, in laudem Aucthoris; carmen heroicum:" signed Joan. Botrevcus. Next, a dedication "To the Right Hon. Sir Christopher Hatton, Knt. Captaine of the Queene's Majesties garde, viz. Chamberlaine to her Highnesse," &c. Then, a preface "unto the friendly reader." After which 22 lines by T. W. Esq. [f. Tho. Watson] in commendation of the author, and his needful book: and eight four line stanzas entitled "Verses translated out of Latine, and delivered by Uranie, with a silver pen, to Ismarito, in a device contayned in the seventh daies exercise: placed in this fore front, for the excellencie of Pandora."

This book, which was in the possession of Ames, had not been seen by Herbert; nor had a perfect copy, if any, been inspected by Mr. Warton; since he has cited an entry from the Stationers' books, which agrees with the printed title, without knowing that it referred to Whetstone's Heptamer-

Digitized by Google

on.* Whetstone, it seems, was little more than a translator: he derived his original from an Italian, whom he calls Segnior Philoxenus, and whom he thus covetly names, lest in giving him his true titles in England, he should make a passage for envy to injure him in Italy. Giraldi Cinthio appears to have been the *autore incognito*: from one of whose novels,† as here unskilfully conveyed, Whetstone drew the plot of his Promos and Cassandra, and Shakspeare of his Measure for Measure. The latter at least was the opinion of Dr. Farmer:‡ and this has stamped a value upon the book, which its own merits could not have secured. For a specimen the following speech may suffice; as offered by Cassandra to Lord Promos, in behalf of her brother Andrugio. Whetstone in his play retained those appellations, but in the drama of our matchless bard, it will be recollected that the same personages are called Isabella, Angelo, and Claudio.

"The wofull Cassandra, with more teares than wordes, thus pleaded for her brother's lyfe:—'Most noble lorde and worthy judge, voutchsafe mee the favour to speake, whose case is so desperate, as unlesse you beholde mee with the eyes of mercie, the frayle trespasse of condemned Andrugio, my brother will be the death of sorrowfull Cassandra, his innocent sister. I wil not presume to excuse his offence or reproche the law of rigor: for in the genera construction hee hath done most evil, and the law hath judged but what is right. But, reverent judge, (pardon that necessitie maketh mee here tel that

* See Hist of E. P. III. † Decad. VIII. Nov. 5.

‡ See Reed's Shaksp. VI. 184.

Digitized by Google

your wisdome alreadý knoweth) the meet soveraigne justice is crowned with laurell, although shee bee gyrt with a sword: and this priveledge hee giveth unto her administrators, that they shall mitigate the severitie of the law, according to the quallyty of the offence. Then, that justice bee not robbed of her gratious pitty, listen goode Lorde Promos, to the nature of my brother's offence, and his able meanes to repayre the injurie. Hee hath defyled no nuptiall bed; the stayne whereof dishonoureth the guyltlesse husband: hee hath committed no violent rape; in which act the injuried mayde can have no amends: but with yeelding consent of his mistresse, Andrugio hath onlye sinned through love, and never ment but with marriage to make amendes. I humbly beseeche you to accept his satisfaction, and by this example, you shall be as much beloved for your clemencye, as feared for your severitie. Andrugio shal be well warned, and hee, with his sister, wofull Cassandra, shall ever remain your Lordshipe's true servantes."

Among the devices for a masque, a musical bevy of attendants, thus fantastically habited, proceed from the tiring-room. "The musitians in Gyppons and Venetians, of russet and blacke taffata, binded with murry; and thereon embroadered this posie—*spero, timeo, taceo;* expressing thereby, the sundrye passions of love: and before them two torch bearers, apparelled in yellowe taffata sarcenet. The generall apparell of the maskers was short Millaine cloaks, dublet and hose of grene satten, bordered with silver; greene silcke stockes, white scarpines, rapiers, and daggers sylvered, blacke velvet cappes, and

Digitized by Google

white feathers. They agreed to be thus attyred, to shewe themselves free in the eye of the world, and covertly bound unto their mistresses.

"Soranso [one of the gentlemen gallants] lighted by a page in orange tawny, watchod and greene, next presented him selfe, who upon his left side had a harte of crymson Granado silke, so artificially made and fastened to his dublet, as if his body had opened and his hart appeered, which fell downe at his mistresse feete, upon such a fortune, as she was bounde to take it up; which opened, she might beholde the picture of her selfe, reading this submission:

"Even as the hart, a deadly wounde that hath,
Retires him selfe with sighs to solace greefe;
And with warme teares his gored sides doth bath;
But finding none to render small releefe;
Impatient beast, he gives a heavy bray,
And hasts the death that many woulde delay.

So I, whose love beyond my hap doth mount,
Whose thoughts, as thornes, yet prick me with desire,
Whose sute and zeale returns with no accompt,
Whose hope is drye, set in a harte of fyre;
Holde this for ease foorthwith to spoyle the eye,
That lookte and lov'de, then in despaire to dye.

A happy doome, if it for law might stande;
But men condem'd, themselves may not dispatch:
Their lyves and deathes are in their soveraigne's hand,
So myne in her's, whose lookes did me attache:
And therefore I, to pardon or to kyll,
Must yeald my selfe the prysoner of her wyll.

Digitized by Google

L'Envoy.

" Then, ladie faire, receive what longes to thee,
A fettred thralle attyred with disgrace,
And at thy feete his wounded hart here see,
And in the same the image of thy face?
Whiche bleeding fresh, with throbs throwes foorth his mone,
Rueth, rueth, dear dame, for that I am your owne."

Whetstone's Heptameron was republished in 1593, under the title of " Aurelia," * a leading character in this love-fiction, who was chosen " Queen of the Christmas pleasures," and acted as mistress of the revels.

For Berkenhout's Biographia Literaria, an account of Whetstone was collected from the MSS of Oldys, and communicated by Mr. Steevens, who gave it as his opinion, that George Whetstone was " the most quaint and contemptible writer, both in prose and verse, he ever met with." T. P.

ART. CCCCLXXXVIII. *A remembraunce of the wel-imployed Life and godly end of George Gaskoigne Esquire, who deceased at Stalmford in Lincolneshire, the 7th of October, 1577: the reporte of Geor. Whetstone, Gent. an eye witnes of his godly and charitable end in this world. Famæ nulla fides. Imprinted at London for Edward Aggas, dwelling in Paul's Churchyard, and are there to be solde. 4to.*

* Dr. Farmer, in a MS. note before his copy, added the following second title: " Paragon of Pleasure and Princely Delights."

Digitized by Google

THIS interesting memorial of two contemporary poets, appears to have been in the hand of Bishop Tanner, by whom it is slightly mentioned in his Bibliotheca, (art. Geo. Gascoign.) But no extant copy had been traced by modern collectors: and the tract was supposed to have perished. Recently, however, in the curious library of Mr. Voigt, a copy made its appearance, and has been added to what it most suitably appertained, the very choice poetical collection of Mr. Malone. A sight of the tract has served to ascertain, what Tanner left doubtful,* that Gascoigne the *poet*, was the person commemorated, and that he was the author of the book of Hunting, commonly ascribed to Turbervile.

T. P.

ART. CCCCLXXXIX. *A Dyall of dayly Contemplacion, or devine Exercise of the Mind: instructing vs to liue vnto God, and to dye unto the World. First colected and published in Latin, at the request of a godly Bishop, and Reuerent Father, Richard, some time Byshop of Dirham,† and Lorde Priuie seale: novv nevvly translated into Englishe, by Richard Robinson, Citizen of London. Seene and allowed. Matt. 24. Estote, &c. Anno* 1578.

(At the end.)

Here endeth this worke of Contemplacion; fyrst

* The words of Tanner are "Vita an *nostri* an *alius* Georgii Gascoignii descripta est per Geo. Whetstone."

† Richard Fox, Bishop of Durham, 1494—1502, when he was translated to Winchester.

Digitized by Google

printed in Latine at Westminster, the yeere of our Lord God, 1499; and nowe newly Englished and printed at London, by Hugh Singleton, dwelling in Creede Lane, at the sygne of the gylden Tunne, neare vnto Ludgate. Anno 1578.

THIS work appears to have been published by the same author as the next article. It contains about 240 pages, foolscap octavo, and consists of a collection of prayers, religious sentences, proverbs, and sacred poetry, apparently mingled in the most promiscuous manner, and then apportioned to the several days in the week, which are all similarly introduced.

"*The auchor's commemoration for Munday.*

"Behold this worldly wretchednesse
Of euils which euer us possesse."

"*The translator's application.*

"First when Thalmighty prouidence, dyd heauen and earth create,
An universall darknesse dyd them both obtenebrate;
Then likte the Lorde to make a light, deuided from darknesse,
The darknesse should night signifie, the light should day expresse."

"This day therefore darkness mundane
Eschevve, and vvalke in light, oh man."

Then follow prose extracts from Romans vi. 15. Bernard, Hugo, and Proverbs.

"This volume breefe of sclender quantitie,
Called, of Sinners the Contemplation,

Digitized by Google

Accordeth well for eache state and degree,
Guiding, by grace and due direction,
Our soule to sease in sure saluation;
Therefore, this tytle profoundly knowyng,
Which of thy conscience may cause correction,
In hart emprint, with matter folowyng."

Sentences in prose follow, with other eight-line pieces of poetry alternately, without title or other division than a printer's line. The proportion of poetry is, to Monday about 200 lines, Tues. 160, Wed. 80, Thur. 136, Fri. 120, Sat. 112, and Sunday 72; yet the book is not noticed in Ritson's Bibliographia. J. H.

ART. CCCCXC. *The Rewarde of Wickednesse, discoursing the sundrye monstrous abuses of wicked and ungodly Worldelings: in such sort set downe and written, as the same have been dyversely practised in the persones of Popes, Harlots, proude Princes, Tyrauntes, Romish Byshoppes, and others. With a lively description of their severall falles destruction. Verye profitable for all sorte of estates to reade and looke upon. Newly compiled by Richard Robinson, servaunt in householde to the right honorable Earle of Shrewsbury. A dreame most pitiful, and to be dreaded.*

"Of thinges that be straunge
Who loveth to reede,
In this booke let him raunge,
His fancie to feede."

Impr. in Paules Churchyard by Will. Williamson. 4to. no date.

Digitized by Google

BIBL. PEARSONIANA gives the name of the printer as above: but the copy I have seen, has it not. The author's address to the reader is dated from "Sheffield castle, 19 Maie 1574;" and he appears from his own report to have been one of the domestic centinels employed by Lord Shrewsbury to watch over Mary Queen of Scots. His performance is written in very humble imitation of the metrical legends which compose the Mirror for Magistrates: and he has subjoined a tributary farrago to several poets, entitled his "Return from Pluto's Kingdome to noble Helicon; the place of infinite joye."

The following lines, in hyperbolic praise of the author, were prefixed by Richard Smith, clerk.

"A diamond for daintie dames;
for peeres a precious pearle;
This *Robinson* the rubi red,
a jewell for an earle:
Such pearle cannot be bought, I knowe,
for all the gold in Cheape:
The graces heare have pow'rd their giftes
Togeather on an heape,
Such giftes can not bee graft, no doubt,
without some power divine,
Suche cunning hyd in one man's head,
as *Robinson* in thine.
If I might vewe thy pleasaunt poemes
and sonettes that excell,
Then shoulde I not thirst for the floodes
of Aganippe's well.
Thou profered praise at Olimpias,
and gotte the chiefest game,
And through the schoole of cunning skill
hast scalde the house of Fame.

Digitized by Google

[But] what needes water to bee brought
to powre into the seas,
Or why do I with penne contend
about this *Robin's* praise."

The contents are as follow:

1. Helen tormented for her treason to her husband, &c.
2. Pope Alexander the Sixt rewarded for his odious life, &c.
3. Young Tarquin rewarded for his wickednesse.
4. The rewards of Medea for her wicked actes, &c.
5. The wordes of tormented Tantalus.
6. The rewarde of Vitronius Turinus.
7. The woful complaint of Heliogabalus.
8. The two judges for slandering Susanna, &c.
9. Pope Jhoan rewarded for his wickednesse.
10. Newes between the Pope and Pluto.
11. The torment of Tyranny in King Midas.
12. The reward of Rosamond for murdering her husband Albonius.

Then follows the Author's Return from Pluto's Kingdom to Helicon, "a dream."

The following short specimen from Pope Alexander's life, &c. will doubtless be deemed *quan. suff.*

"Many we behelde with offeringes and oblations,
That approched nighe, for haste they headlong came:
Frier Rushe* bare the crosse, clarke of the sessions;
A member of their churche, the pope's owne man.

* The history of Friar Rush is spoken of in Laneham's letter from Kenilworth, 1575, reprinted in Q. Elizabeth's Progresses; and occurs in the Bridgewater library, though it had never been met with by Mr. Ritson, who regarded it as a desideratum in antiquarian bibliography.

Digitized by Google

Thousands came knip knap, pattering on beades,
Friars, munks, and nunnies, came after with haste,
As vowed pilgrimes came wives, widowes, and maides,
Of the holye pope's workes, the fruites for to taste."

Robinson seems to have been the speculative or actual publisher of other performances. See Ritson's Bibliographia Poetica, 313.

T. P.

ART. CCCCXCI. *This is the Myrrour or Glass of Healthe: necessary and nedefull for every person to loke in, that will kepe theyr bodye from the sycknesse of the pestylence. And it sheweth howe the planettes do reygne in every houre of the day and night: with the natures and exposicions of the xii sygnes: devyded by the xii monethes of the yeare, and shewed the remedyes for dyvers infyrmyties and diseases that hurtethe the bodye of man.* Colophon. *Imprinted at London in Fleete street, benethe the Conduite, &c. by Thomas Colwel* 12mo. *sine anno.*

THE prologue of the "auctour" (THO. MOULTON) declares, that this book profiteth greatly to surgeons, and also to physicians. It seems rather calculated to profit designing empirics and superstitious patients, who look to planetary influence, miraculous medicaments, or magical amulets, for the cure of disease. Two short recipes will suffice as specimens.

"*For biting of a mad dog.*

"Take the sede of box, and stampe it, and tem-

Digitized by Google

per it with holye-water, and gyve it hym to drynke," &c.

" *For the fallyng evill.*

" Take the bloud of hys lytle fyngre that is sick, and write these iii verses folowing, and hange them about his necke.

" Jasper fert mirram, thus, mel, chia, Baltazarum,
Hæc quicunque secum portat, tria nomina regum,
Solvitur a morbo, Domini pietate caduce."

T. P.

ART. CCCCXCII. *Dyets Dry Dinner: consisting of eight seueral courses. 1. Fruites. 2. Hearbes. 3. Flesh. 4. Fish. 5. Whitmeats. 6. Spice. 7. Sauce. 8. Tabacco. All serued in after the order of time vniuersall. By Henry Buttes, Maister of Artes, and Fellowe of C. C. C. in C.*

Qui miscuit vtile dulci.
Cicero.
Non nobis solum nati sumus, sed
Ortus nostri sibi vendicant.

Printed in London by Tho. Creede, for William Wood, and are to be sold at the West end of Powles, at the signe of Tyme. 1599. *Small* 8vo.

HERBERT describes this work, p. 1282; and Wood, in " an odd story that hangs at the tail," gives an account of the death of the author,* who was vice-chancellor at Cambridge. Ath. Ox. I. 559.

In the epistle dedicatory he says " I have not onely bene votary to Aesculapius, Phisicke's great

* There is a print of him in Harding's Biogr. Mirror.

Digitized by Google

grandfather, but servant also to Dyet, Health's kindest nourse." In the epistle he professes himself "a verie prevaricatour of this age's fashion: and do follow the order of universall time, by consequence and succession. Fruites. Thus much all we know, our grand parents at first fed on the fruites of Eden; and some merrily say, Adam robbed God's orchyard. Hearbes. After their exilement, they fell to hearbes and rootes, and (as secular story witnesseth) we lived a long time (like hogges) with mast or acornes, &c."

By extracting the first two pages of the work there will be a sufficient specimen of the author's manner and humour.

"*Figges.*

"*Choise.* White, best; red, second; black, basest; full ripe, tender-skinned.

Use. Nourish very well, and much more then other fruits: take away the stone in the reines; resist venims; quench thirst; cleanse the breast.

Hurt. Immoderately used, engender flative humors and crudities, therfore greatly annoy such as are subject to the colicque.

Preparation and correction. Mundified and pared; then eaten with orenges, pomgranats, tart meates, or condite with vinegar.

Degree. Hot in the first degree, moist in the second.

Season. Age. Constitution. Alway in season, chiefly in autumne; convenient for all ages and constitutions; least for old folkes."

Digitized by Google

" *Ficus. Story for Table-Talke. A Jove principium.*

" Some good scholastique divines thinke the fruite forbidden to be bitten, was not an apple but a figge; then surely as our first parents wilfully discovered their ambitious minds by eating of the frute; so very witlesly thought and sought they to cover their shame with an apren of the leaves; this was (as the Latine proverbe speakes) *ficulneum auxilium*, a fig'sworth of help; therfore whensoever we fall to figges, we have occasion to remember our fal from God. This plant, in it selfe very bitter, yeeldeth passing sweete fruite; transfusing indeed all his sweet juyce into his frute, leaveth it selfe exhaust of sweetnesse, and so by consequence bitter."

Our caterer, after serving up his several dishes of fruit, serves up " the painter's proverbe, *mutum de tabula:* that is, (as present occasion interpreteth) no more table-talke.—I am purposed to proceed in my perpetuall parallell of paraphrase. The which I desire it may be served in amongst the rest of the dishes, and be tasted also; but yet of such onely as are of eager appetite. If any be desirous to know what a man may call it; surely I can thinke of no fitter name than an hasty pudding. For I protest in so great haste I composed it, that when a friend of mine came into my chamber, and suddenly surprising me, asked what I was *making?* I, as not minding what he ask't, or what I answerd, tolde him in my haste, that I *made haste.*"

The first herb is sage: and " the holesomenesse of sage-ale is notoriously famous. Heywood's merry

Digitized by Google

wit noted two kindes of sage, not named in our herbals: sage wise: sage foole."

"In the service of flesh is the red deer, *Cervus*; a most simple and innocent animall, howsoever nature in a mockery hath armed it most magnificently. It is the very emblem of a gull girded to a sword, being as hurtlesse as the hart is."

Of fish "Athenæus sayeth, he himselfe sawe in Arethusa of Eubœa, eeles with silver and golden earrings, so tame that they would eate meate out of one's hands. The Iale of Ely, may be called the isle of eeles, for the abundance of eeles which it yeeldeth."

The whitemeats are milk, butter, cream, curds and cheese. "The Flemming, or Hollander, is thought to live so long as hee doth, onely for his excessive eating of butter:" while "they that have best leysure and love cheese best, I would wish them to write an apologie in defense of the common dislike thereof, why so many love it not."

From *Spice*. "Isidorus telleth a mad tale of pepper; that it groweth in certaine woods on the south side of Caucase mount, which woods are full of serpents; therefore the inhabitantes of those partes set the woodes on fire to scarre away the serpentes, and so the pepper comes to be blacke."

As sauce, there is salt, vinegar, mustard, and green sauce, "described by the Italian freitagio."—"There is salt of diverse colours. In Ægypt it is red, in Sicilia purple; in Pathmos it is most bright and splendent; in Cappadocia it is of a saffron colour. The divel loves no salt with his meat, saith Bodinus."

Digitized by Google

One of the most curious articles in this little work, is the author's attack on tobacco; by which it appears that smoking was a prevailing fashion at that period, among the frequenters of the play-houses.

" *A satiricall epigram upon the wanton and excessive use of Tobacco.*

" It chaunc'd me gazing at the Theater,
To spie a *Lock**-Tabacco-Chevalier,
Clowding the loathing ayr with foggie fume
Of *Dock*-Tabacco; friendly foe to rume.
I wisht the Roman lawes severity:
Who smoke selleth, with smoke be done to dy.†
Being well nigh smouldred with this smokie stir,
I gan this wize bespeak my gallant sir:
'Certes, me thinketh (sir) it ill beseemes,
Thus here to vapour out these reeking steams:
Like or to Maroe's steedes, whose nostrils flam'd;
Or Plinie's nosemen (mouthless men) surnam'd,
Whose breathing nose supply'd mouths absency.'
He me regreets with this profane reply:
'Nay, I resemble (sir) Iehovah dread,
From out whose nosthrils a smoake issued:
Or the mid-ayr's congealed region,
Whose stomach, with crude humors frozen on,
Sucks up, Tabacco-like, the upmost ayr,
Enkindled by fire's neighbour, candle fayr:
And hence it spits out watry reums amaine,
As phleamy snow, and haile, and sheerer raine:
Anon it smoakes beneath, it flames anon.'
'Sooth then, quoth I, it's safest we be gon;

* Misprint for *Dock*, as " Tobacco is an *Indian weed.*"

† Alex. seu. Edict.

Digitized by Google

Lest there arise some ignis fatuus
From out this smoaking flame, and choken us.
On English foole: wanton Italianly;
Go Frenchly: Duchly drink: breath Indianly."

At the end are three pieces of poetry.

"*Epiposion.*

Grace after Diet's dry Dinner, wherein Diet-Drinking is promised.

"Now that your barking stomacke's mouth is shut,
And hunger's rage appeased with choycer fare,
And murmuring bowels be to silence put;
Now that the boordes with voyder purged are;
Both thank your God, and thanke Simposiarch's paine,
That for your thankes, he may thanke you agayne.
For if you hunger yet, or if you thirst,
Both which (I weet) may Diet's Drinesse make,
A second course may hap to swage the first,
And Diet's Drinking shall the latter slake;
Accept meane while, these Cates of D. D. D.
Drest by Art's Cookery, in C. C. C.
Proficiat. Proface. Mytchgoodditchye."

Then "Ioa. Weeveri Epicrisis ad Henricum Butsum," 14 lines English: and "Ejusdem ad eundem de eodem Palinodia," 10 lines same.

J. H.

ART. CCCCXCIII. *The Holy Bible, published by Archbishop Parker.* 1568. *Fol.*

"THIS is generally known by the name of the Bishop's Bible, being translated for the greatest

Digitized by Google

part by the Bishops, whose initial letters are added at the end of their particular portions. As, at the end of the Pentateuch, W. E. Williehmus Excestrensis. The translators are recounted by Strype, in his life of Parker. This edition is so rare, that neither Dr. Burnet, nor Mr. Strype, appear to have seen it. The date is not either in the beginning or end, but is inserted in the Archbishop's arms, and mentioned in the preface. It is adorned with great numbers of beautiful cuts, and printed, as it is observed, "in Vit. Park. novis typis magnitudinis usitatæ aut paulo grandioris," with letters somewhat larger than those of the Great Bible. After the Pentateuch is the picture of the Earl of Leicester, and before the Psalms that of Lord Burleigh, as favourers of the work. In this edition, at the end of the Book of Wisdom, are the letters W. C. probably for the Bishop of Chichester. In the second edition, the whole Apocrypha is ascribed to J. N. the Bishop of Norwich, who perhaps revised it afterwards."

From the Catalogus Bibliothecæ Harleianæ, Vol. I. p. 11, 12.

ART. CCCCXCIV. *The Holy Bible, Black-Letter, 2 vols. Fol. Printed by Barker.* 1613.

"THIS is the translation now used, which was made at the command of King James I. The translators were fifty-four of the most learned men of that time, who were divided into five bodies, of which each was to labour upon a particular part of the Bible, which was thus divided: the Pentateuch

Digitized by Google

and the books of Joshua, Judges, Ruth, Samuel, and Kings, to the Deans of Westminster and St. Paul's, Doctors Saravia, Clark, Layfield, Leigh, Mess. Stretford, Sussex, Clare, Bedwell. From the Chronicles to Ecclesiastes, to Dr. Richardson, and Mess. Lively, Chadderton, Dillingham, Harrison, Andrews, Spalding, Binge. All the Prophets and Lamentations, to Drs. Harding, Reinolds, Holland, Kilby, Mess. Hereford, Brett, Fareclowe. All the Epistles to the Dean of Chester, Drs. Hutchinson, Spencer, Mess. Fenton, Rabbet, Sanderson, Dakins. The Gospels, Acts, and Apocalypse, to the Deans of Christchurch, Winchester, Worcester, Windsor, Drs. Perin, Ravens, Mess. Savile, Harmer. And the Apocrypha to Drs. Duport, Brauthwait, Ratcliff, Mess. Ward, Downes, Boyse, Warde. They met at Westminster, Oxford, and Cambridge, as it was convenient for each body. The method, in which they proceeded, seems to have been this: several translations of each part were drawn up by the members of that body, to which it was allotted, who then in a joint consultation selected three of the best, or compiled them out of the whole number. Thus, in three years, three translations of the whole were sent to London, then six deputies, two from each place, were appointed, to extract one translation out of the three, which was finished and printed 1611. See *Selden's Table Talk.*"*

ART. CCCCXCV. *The Pretie and Wittie Historie of Arnalt and Lucenda: with certain rules and*

* From the Catalogus Bibliothecæ Harleianæ, Vol. I. p. 13.

Digitized by Google

dialogues set foorth for the learner of th' Italian tong: and dedicated unto the worshipfull, Sir Hierom Bowes, Knight. By Claudius Hollyband, scholemaster, teaching in Paules Churcheyarde by the signe of the Lucrece. Dum spiro spero. Imprinted at London by Thomas Purfoote, 1575. 16mo. pp. 366.

HOLLYBAND has here fourteen verses to Sir Jerom Bowes not mentioned by Ritson, and not worth transcribing. And here also are six verses addressed to the book by Elderton.

" *Claudius Hollybande to the Reader.*

" Who listeth to attayne any skill in th' Italian tong, and to reade this most fine, pleasant, and pithy historie of Arnalt and Lucenda; let it please him for the better understanding of th' Italian phrase, to have recourse to the latter ende of this booke, there to see and learn both certayne profitable rules touching the pronunciation of the same tong, in such poyntes as seeme harde to the learner, and the maner of declining th' Italian verbes, whereby the declining all th' other verbes of the same tong may easely be perceyved. With the waye and meane to know th' use of th' Italian Articles, Nownes, Cases, and numbers of Nownes, and other speciall thinges requisite for the learner of the same tongue. And after let him take a little payne in the Dialogues, and familiar speaches, there following. And then let him repayre to this Historie. In the reading whereof using a good discretion, he may attayne great profite, as well for th' under-

Digitized by Google

standing of any other Italian booke, as for his entraunce to the learning of the same tongue: and maye also gather therein many pretie and wittie phrases, sentences, and devises, agreeable to the same argumente, and apte for the lyke or any other speache or writing. And then if he please to goe any further in the same tongue, let him resorte to a Grammer set foorth by Alexander Citolini, where he may see, as in full sea, the full and whôle skill and use of the same tongue, and all the difficulties and points of the same plainly shewed and taught."

"*The Argument of this present Work.*

"A noble Grecian, who riding to doe his business being oute of his way, came to a solitarie place, where a most valiant Knight of Thebes, named Arnalt, having buylded a darke and sadde palace, with many his servantes, as an Heremite did dwell in continuall sighes, lamentations, and mourning. Of whom he being courteously receaved and feasted, was fully informed of all his wofull and pitiful mishappe: and instantly prayed, that for the honor of gracious, mercifull, and honest women, and the profite of unwearie and too bolde youth, he should write it, and make it come foorth into the cleare lighte and knowledge of the worlde. The which spedelie without delay was by him done in the Greeke tong, without his proper name unto it. It was after translated into the Spanish tong: and by the excellent Master Nicholas Herberai a Frenchman was turned into the French tongue: and as a thing worthy to be read in every tongue, was by Bartholomew Marraffi Florentine, translated into

Digitized by Google

the Thuscan tong: and nowe out of the same tongue by Claudius Hollybande translated into Englishe. Harken therefore diligently to this author, whiche doubtlesse shall make your harts to mollifie and weepe."

In this volume the Italian is printed on the opposite page. It is mentioned by Herbert, II. 996; in whose work other publications of Hollyband are recorded.

ART. CCCCXCVI. *The Italian Schoole-Maister, contayning Rules for the perfect pronouncing of th' Italian tongue, with familiar speeches, and certain phrases, taken out of the best Italian Authors. And a fine Tuscan historie called Arnault and Lucenda. A perie easie way to learn th' Italian tongue. Set forth by Clau. Holliband, Gentl. of Bourbonnois. Dum spiro, spero. At London: Printed by Thomas Purfoot.* 1597. 12mo.*

THIS is another edition of the work already noticed in the former article, in which Holliband's and Elderton's verses are omitted; the dedication is prose, "To the most vertuous and well giuen Gentleman Maister Ihon Smith," and dated "London this 15 of September 1597:" then, "M. N. to the Booke," is prefixed to 8 lines. This edition Ritson appears to have seen, having noticed the verses at the beginning, but certainly did not examine the

* A later edition, printed by Purfoot in 1608, announces itself, in the title, to have been "revised and corrected by F. P. an Italian, professor and teacher of the Italian tongue."

Digitized by Google

work; there being several couplets and quatraine, and one piece of seventeen lines, scattered in the history, which is unnoticed by him in the article of Holliband. J. H.

ART. CCCCXCVII. *A Christall Glasse for Christian Women, wherein they may see most wonderfull and rare examples of a right vertuous life and Christian death: as in the discourse following may appeare. 4to. Signs. C 3.*

THIS is the life of Mistresse Katherine Stubbes, who, in Noble's continuation of Granger III. 485, is said to have resided at Burton upon Trent in Staffordshire, a place famous for fine beer, which is there always drank out of small glass tumblers.

ART. CCCCXCVIII. *The strange and marueilous Newes lately come from the great Kingdome of Chyna, which adioyneth to the East Indya. Translated out of the Castyln tongue, by T. N. Imprinted at London, nigh vnto the Three Cranes in the Vintree, by Thomas Gardyner and Thomas Dawson. Small 8vo. six leaves. b. l.*

THE present article may be considered as a valuable addition to one of a similar work given in the CENSURA, Vol. IV. p. 55, and it is doubtless by the same translator, Thomas Nicholas. The tract appeared too curious for a brief notice, and the length not exceeding the usual limits for this work, joined to its rareness, has been the inducement for giving the reader a transcript of the whole. It is unnoticed by Herbert.

Digitized by Google

" In the mopeth of March 1577, a certaine marchant dwelling in the famous citie of Mexico, which is situated in the West India, now called New Spaine, writeth among other things to his friend dwelling in the province of Andoluzia, the particular newes, which at that instant were comen from the great dominion of Chyna, which adioyneth unto the East India, saying as followeth.

" Unto this citie of Mexico, within this moneth, is brought newes from China worthie to be published. And because the volume thereof dooth conteyne more then xx. sheetes of paper, and are now sent in thys caivell of advise unto the King's Maiestie, the copie remayneth onely among worshipfull personages; wherefore I can not nowe sende you the whole relation untyll the fleet depart from hence; but the substance in briefe, is as followeth.

" Two shippes came from Chyna, in one of the which came a credyble person, who as a present witnesse dooth declare, that the Spanyardes which were enhabited in certeyne ilandes which stande distant from that fyrme land, even as the Canaria ilandes standeth from Africa, having abode nere too yeeres in those ilandes, and being 500 persons in number, did discover more then forty leagues of coast of that fyrme land. The general of the Spanyardes was called Gandie, who had battayle with those Indians, wherein was slaine the lieftenant of the fielde, and fifty Spanyardes. And of the Indians were slayne 5000; whereuppon the Indians desired peace; and an agreement was concluded betwix them, that guages should be given on both sides.

"The Spanyardes gave for their guage two learned

Digitized by Google

men and four souldieurs; receyving the like pawne of the Indians.

" The Indians caried their guages to a goodlie citie called Ander, which standeth more than forty leagues within the mayne lande. This citie dooth conteyne more then syxe leagues in circuite, with a double wal. The utter wall is substantial, and of three fadome of height, wrought as a gallerie, with loope holes for Hargabushe or other weapon. This wall is replenished with ordinance, and covered with pent house. The citie hath seven castels equally devided.

" In this citie ruleth for governour, a vicekinge, subject to the king of Chyna, with many doctors and lawiers, which weare foure cornered cappes made of heare. There are other licentiats, who use round bonettes like unto Portugall priestes. There are other magistrates of justice, who weare the heare of their head knotted, and uppon their breastes and backe golden lions sowen uppon their garmentes.

" There are also many religious persons that goe with shaven heades, saving one locke of heare hanging over eche eare. These persons are their priestes. They make their sacrifice uppon a table, using their accustomed ceremonies; they wryte and reade, and pronounce theyr orations and service unto theyr gods, with a loude voyce.

" In an abbey of these religious persons were our learned men lodged, for the space of syxe monethes; in which tyme they sawe many rich peeces of clothe of golde; and all sortes of sylke and purple; they

Digitized by Google

have brought unto this citye some of those peeces, which is a thyng mervaylous to beholde.

" In this countrey they have great store of wheate, the which they doo myxe with ryce, and thereof make theyr bread.

" There are many horses and mares, better than the Spanishe kynde. All sortes of Spanishe fruites, and manye other fruites that grow not in Spaine. Except grapes, they have none. The people are of smal stature. Their women, when they are borne, they use to wrest one of theyr legges, whereof they ever remayne lame; because they should continually kepe theyr houses: and are kept so close, that none may see them, except those of the housholde. For our learned men being there, as is sayde, syxe moneths, coulde not discrie fyftie women.

" The men use theyr nayles of theyr handes very long; for they find it a profitable thyng for the warres.

" This people dooth worshippe three gods, that is to say, the sunne, the moone, and an idol with three heades.

" They holde opinion, that in tyme past, the heaven did joyne with the earth, and that the heaven did disever from the earth, and ascende above, where it now abydeth. But yet, say they, in time to come, it shall descend agayne, and joyne with the earth.

" They beleeve that the sunne is god of the warres, and the moone is the god of temperature, which is lesser in substance than the sunne. They also beleeve that al three gods are as one in god-

Digitized by Google

head, although they rule severally every one by hym selfe.

" And having now understanding, by our learned men, of the blessed Trynitie; they allowe very well thereof, thinking that it is a similitude of their three gods.

" There hath been made within this citie of Mexico, generall prayers and supplications, beseeching the Almightie God to enlighten this strange people with the knowledge of his holy fayth and woorde.

" Whan our learned men departed from this city, the Indian rulers sent about fyve thousande Indians to accompanie them, and presented unto them many peeces of cloth of golde, and many other things.

" This garde of fyve thousande men was sent to defende our learned men from the Turkes; because at that tyme were tenne sayle of Turkes on the coast who did great hurte unto them. These Turkes gave chase to our men, and theyr company, and slewe thyrtie Christians, and many Indians. The Christians slewe of the Turkes above fyve hundred. And the next day following, our men and their Indians having refreshed themselves, set agayne upon the Turkes and slewe their king, and neare two thousande persons of his army, and drave the residue to flight.

" When the Indyans that went to accompany our men, returned with that news, all the citizens rejoyced, and chiefly the king of Chyna, who was abyding in another citie farther within the mayne lande. And forthwith he sent a present unto them for their king, which was a stature of golde, in token of victory: and advertised him of the valiantnesse

Digitized by Google

of his subjectes, which had slayne the mightie Turke king of Brazer, in remembrance whereof he sent unto him the ymage of the same god of battayle, saying that hee deserved that idoll, whiche was made at the beginning and foundation of that land, and that the keeping of that idol was onely preserved for him. And with this present he sent 10,000 Indyans, and ten vesselles of warre for wafters, to accompany them, until they should arive at their iland, laden with victual, and many riche thinges. Also fruite, as nuttes, almondes, chestnuttes, pomgranates, orenges, and lymons, with store of rice, kine, and sheepe.

" The Christians had carried, before that time, kyne for to breede; whiche cattle are lesser than ours, but better fleshe and sweeter, and the sheepe also better then ours. And with this fleete of Indians, and 300 Spaniardes, they proceeded to seeke the Turkes navy, whiche they met not; but they conquered in that returne homewards, other three ilandes, the which they left in subjection, to the king our maister.

" And when the Indyan fleete returned from the ilande towarde Chyna, two shippes departed from the newe Spayne, for those parties [parts], in the whiche went twelve learned men, to preach the gospell unto those Indyans, and to instruct them of the mystery of the holy Trinyte. I beseech God that the fruite thereof may insue, as we trust it will; and comming so to passe, it will be the richest lande that ever was knowne.

" Wee doo nowe looke for other two shippes, that the viceking pretendeth to sende for 1000 men, to attempt the conquest of Chyna; for hee sayeth,

Digitized by Google

that his part serveth him to fynishe that enterprise with so many men, because the Indyans are of small courage; yea, and though they have hargabushes, and other artillarie, yet they know not howe to use them: so that now this city prepareth 1000 men to send thither. And al the citizens of Mexico are moved with desire to go thither, with love of the great quantitie of gold that is there.

" Those that are come from them, doo report, that they exchaunge more silver for golde, then waight for waight; because those Indyans esteeme silver better then golde.

" There is now for the king's tribute, which is a fifth part of all that is wonne, 600,000 dukets, all in golde.

" They brought not the idoll of golde to pleasure the Indyans, and also that they shoulde think that Christians doo not so much esteeme golde.

" They have also brought great quantitie of cloth of golde, as fyne as the sortes of Calicute clothe, and of better workmanship then any heretofore hath bene brought. Likewise, pepper, ginger, cloves, and sinamon.

" They have brought fleeces of wooll for a moster;* but not so fyne as ours, and much rice.

" They doo also certify, that the viceking hath woorkmen making four gallies lyke unto ours, for to expulse the Turkes, and to ayde the Indyans, which thinke themselves happy to bee defended from them.

" There are many other thinges to write of;

* " *Mostra; Mostranza.* A shewe, a viewe, a patron or sight of any thing." Florio's World of Words. 1598.

Digitized by Google

wherefore I wyll procure the copy of the whole relation, and send it you in the fleete that is in a redynesse to departe, &c." J. H.

ART. CCCCXCIX. *The Mirror of Alchimy composed by the thrice famous and learned Fryer Roger Bachon, sometime Fellow of Martin Colledge, and afterwards of Brazen Nose Colledge in Oxenford. Also a most excellent and learned discourse of the admirable force and efficacie of Art and Nature, written by the same author. With certaine other worthie Treatises of the like Argument.*

"Vino vendibili non opus est hedera."

London: Printed for Richard Olive, 1597.* *Small 4to. pp.* 84.

"*Preface.*

"IN times past the philosophers spake after divers and sundrie manners throughout their writings, sith that as it were in a riddle and cloudie voyce, they have left unto us a certaine most excellent and noble science, but altogether obscure, and without all hope utterly denied, and that not without good cause. Wherefore I would advise thee, that above all other bookes, thou shouldest firmly fixe thy mind upon these seven chapters, conteining in them the transmutation of mettalls, and often call to minde

* Dr. Shaw observes, in the Biographia Britannica, that "Bacon writ many Treatises, some of which are lost or locked up in private libraries: what relate to chemistry are chiefly two small pieces, wrote at Oxford, which are now in print, and the MSS. may be seen in the public library of Leyden, having been carried thither amongst Vossius's MSS. from England." Probably the work here described may be one of those to which the Dr. alludes.

Digitized by Google

the beginning, middle, and end of the same, wherein thou shalt finde such subtiltie, that my minde shal be fully contented therewith."

"Chap. 1.—Of the Definitions of Alchimy.

"In many ancient bookes there are found many definitions of this art, the intentions wherof we must consider in this chapter. For Hermes saith of this science: Alchimy is a corporal science simply composed of one and by one, naturally conjoining things more precious, by knowledge and effect, and converting them by a naturall commixtion into a better kind. A certain other saith: Alchimy is a science, teaching how to transforme any kind of mettall into another: and that by a proper medicine, as it appeareth by many philosopher's bookes. Alchimy therefore is a science teaching how to make and compound a certaine medicine, which is called elixir, the which when it is cast upon mettals, or imperfect bodies, doth fully perfect them in the verie projection.

Chap. 2.—Of the naturall principles, and procreation of Minerals.

Chap. 3.—Out of what things the matter of Elixir must be more nearly extracted.

Chap. 4.—Of the maner of working, and of moderating, and continuing the fire.

Chap. 5.—Of the qualitie of the Vessell and Furnace.

Chap. 6.—Of the accidentall and essentiall colours appearing in the worke.

Chap. 7.—How to make projection of the medicine upon any imperfect bodie.

Here endeth the Mirror of Alchimy, composed by the most learned philosopher Roger Bacon."

Digitized by Google

The remainder of this curious work is divided into three parts, viz.

1st. "A briefe Commentarie of Hortulanus the Philosopher, upon the Smaragdine Table of Hermes of Alchimy," consisting of 13 chapters.

2d. "The Booke of the Secrets of Alchimie, composed by Galid the sonne of Iazich, translated out of Hebrew into Arabick, and out of Arabick into Latine, and out of Latin into English," consisting of 16 chapters.

3d. "The excellent and learned discourse of the admirable force and efficacie of Art and Nature," which is mentioned in the title-page. J. H. M.

ART. D. *Certaine Matters composed together.*

The
- Genealogie of all the Kings of Scotland, their liues, the yeares of their coronation, the time of their reigne, the yeare of their death, and manner thereof, with the place of their buriall.
- Whole Nobilitie of Scotland, their surnames, their titles of honour, the names of their chief houses, and their marriages.
- Arch-bishoppricks, Bishoppricks, Abbacies, Priories, and Nunneries of Scotland.
- Knights of Scotland.
- Forme of the oath of a Duke, Earle, Lord of Parliament, and of a Knight.
- Names of the Barronnes, Lairdes, and chiefe Gentle-men in euery shirefdome.
- Names of the principall Clannes and Surnames of the Bourders, not landed.
- Stewartries and Baylieries of Scotland.
- Order of the calling of the Table of the Session.
- Description of whole Scotland, with all the Isles and names thereof.
- Most rare and wonderfull things in Scotland.

Digitized by Google

[as they were An°. Dom°. 1597. Edit. Lond.]
Edinburgh: Printed by Robert Walde-graue Prenter to the King's Majestie. Cum Priuilegio Regio. [Reprinted at London 1603.] *4to.* 48 *leaves.*

THIS little rare historical and typographical tract appears to have been printed without date. This copy has the autograph of (Sir) "Roger Twysden, 1623," by whose pen the several additions to the title, &c. were probably made, and sufficient if not conclusive authority to consider it printed as early as 1597. The contents are accurately given in the title. The genealogy of kings commences with Fergus, crowned 330 A. C. and concludes with N°. 108 James 6th. The nobility consists of one Duke, viz. "Lodovick Steward, Duke of Lennox, married the second sister of Iohn Ruthvene, Erle of Gowray that now is; his chief house Cruikstone. [Whose second wife, Francis Houard, dauter of Viscount Byndon, widow first of Prannel, and after of Edward Erle of Hertford, and now of Lodowick Steward D. of Richmond and Lennox who died 162.]" * Twenty four Earls, and thirty three Lords, six of them "Lordships newlie erected, since the yeare 1587." The state of the clergy, two archbishops; eleven byshops; twenty nine abbeys; fourteen priories and six nunneries. Sixty four knights; then the oath of a Duke, of a Lord of Parliament, and

"*The Oath of a Knight.*

1. I shall fortifie and defend the Christian religion,

* MS. addition.

Digitized by Google

and Christe's holy Evangell, presently preached in this realme, to the uttermost of my power.

2. I shal be leill and true to my soverane Lord the King's Majestie, to all orders of Chieualry, and to the noble office of armes.

3. I shal fortifie and defend Iustice at my power, and that without favour or feed.

4. I shall never flie from my soverane Lord, the Kinge's Majestie, nor from his Hieness Lieutenants in time of mellay, and battell.

5. I shall defende my native realme, from all allieners and strangers.

6. I shall defende the just action and quarrell of all ladies of honour, of all true and friendles widdowes, of orphelings and of maidens of good fame.

7. I shall do diligence, where soever I heare there is any murthers, traytours, or masterfull Reavers that oppresseth the King's lieges, and pure people, to bring them to the lawe at my power.

8. I shal maintaine and vphold the noble estate of chevalrie, with horse, harnes, and other knightly abillzements; and shall help and succour them of the same order at my power, if they haue neede.

9. I shall enquyre and seke to haue the knowledge and vnderstanding of al the articles and points contained in the book of Chievallry.

All these premisses to obserue, keepe, and fulfil, I oblesse me, so helpe me God, by my owine hand, so helpe me God, &c."

"The names of the Barons, Lairds, and chiefe Gentlemen in every Shriefdome," and "the names of the principall Clannes and Surnames on the Bordours not landed, and chiefe men of name

Digitized by Google

amongst them, at this present," occupy, in double columns, seventeen pages, accurately classed by residences, and a valuable assistant to border history.

A description of the division of Scotland, with topographic notices, is succeeded by that "of the Yles of Scotland, in generall," where the following strong delineation is given of the inhabitants of the Hebrides.

"In food, rayment, and all things perteyning to their family, they vse the auncient frugality of the Scots; their bankets are hu'ting & fishing. They seeth their flesh in the trype, or els in the skin of the beast, filling the same full of water. Now & then in hu'ting they strain out the blood, & eats the flesh raw. Their drink is the broth of sodde flesh. They loue very well the drink made of whey, & keped certain years drinking the same at feasts: it is named by them *blandilli*. The most part of the drink water. Their custome is to make their bread of oates & barlie, (which are the onlie kyndes of graine that growe in those partes). Experience (with time) hath teached them to make it, in such sorte, that it is not vnpleasant to eate. They take a lytle of it in the morning, and so passing to the hunting, or anie other busines, content themselues therwith, without anie other kinde of meat till euen. They delight in marled cloathes, speciallie that haue long strypes of sondrie colours. They loue chiefflie purple and blew. Their predecessors vsed short mantles, or plaides of diuerse colours, sondry waies deuyded, and amongst some, the same custome is obserued to this day: but for the moste part now,

Digitized by Google

they are browne, most near to the colour of the hader: to the effect, when they lye amongst the hader, the bright collour of their plaides shall not bewraie them, with the which (rather coloured than cled) they suffer the most cruell tempests that blow in the open fields, in such sort, that vnder a wryth of snow they sleepe sound. In their houses also, they ly vpon the ground, laying betwixt them & it, brakens or hadder, the roots thereof down, and the tops vp, so pretelie laide together, that they are as soft as feather-beds, and much more wholsome. For the toppes themselues, are dry of nature, whereby it dryes the weake humoures, and restores again the strength of the sinewes troubled before: & that so evidently, that they who at evening go to rest sore & wearie, rise in the morning whole and able. As none of these people care for feather beddes or bedding, so take they greatest pleasure in rudenes and hardnes. If for their oune commoditie, or vppon necessitie they trauell to any other countrie, they reject the feather-beds and bedding of their host; they wrappe themselves in their owne plaids, so taking their rest. Carefull indeed, least that barbarous delicacie of the maine land (as they tearme it) corrupt their naturall and cuntrie hardnes. The armour wherewith they cover their bodies in time of warre, is an yron bonnet; and an habbergione, syde, almost even to their heels. Their weapons against their enemies are bowes and arrowes. The arrowes are, for the most part, hooked, with an barble on either syde, which once entered within the bodie, cannot be drawne forth againe, vnlesse the wounde be made wyder. Some of them fight with

Digitized by Google

broad swordes and axes. In place of a drum they vse an bag-pype. They delight much in musicke, but vpon harpes and clairschoes, of their owne fashion. The strings of the clairschoes are made of brasse wyar, and the strings of the harps of sinewes: which strings they stryke either with their nayles, growing long: or else with an instrument appointed for that vse. They take great pleasure to deck their harps and clairschoes with silver and precious stones: and poor ones, that cannot attaine hereunto, deck them with christall. They sing verses prettilie compound, containing (for the most part) prayses of valiaunt men. Their is not almost anie other argument, whereof their rymes entreat. They speake the ancient French language altered a little."

"The yles lying abovt Scotland that speake the auncient language called the West Yles," contains a brief account of the Isles of Man, Orkney, Hethland, &c. interspersed with several incidental anecdotes and relations. The volume concludes with "a memorial of the most rare and wonderfull things in Scotland." A sloth-hound and the claik-geese are thus described.

"In the south of Scotland, specially in the cuntries adjacent to England, there is a dog of marvelous nature, called the *suth-hound*; because, when as hee is certified by words of art spoken by his master, what goods are stolne, whether horse, sheep, or neat; immediately, hee addresseth him suthly to the sent, and followeth with great impetuositie, through al kind of ground and water, by as many ambages as the theeues haue vsed, till he attaine to their place of residence: by the benefit of the which

Digitized by Google

dog, the goods are recovered. But nowe of late he is called by a newe popular name, the *sleuth-hound*: because when as the people do line in sleuth and idlenes; and neither by themselues, or by the office of a good herd, or by the strength of a good house, they do preserue their goods from the incursion of of theeues and robbers; then haue they recourse to the dog, for reparation of their sleuth." *

"In the north seas of Scotland are great clogges of timber founde, in the which are marvelouslie ingendered a sort of geese called clayk-geese, and do hang by the beck, til they be of perfection, oftymes found and kept in admiration for their rare forme of generation.

"At Dumbartan, directly vnder the castle, at the mouth of the riuer of Clyde, as it enters into the sea, there is a number of claik-geese black of colour, which in the night time do gather great quantity of the crops of the grasse, growing vppon the land, and carries the same to sea. Then they assemble in a round, and with a wondrous curiositie, do offer euery one his owne portion to the sea floode, and there attends vpon the flowing of the tyde, till the grasse be purified from the fresh taste, and turned to the salt, and least any part thereof should escape, they labour to hold it in with labour of the nebbes. Thereafter orderlie every fowle eates his portion. And this costome they observe perpetually. They are very fatte, and very delicious to be eaten." † J. H.

* Lewis, in his History of Great Britain, 1729, has copied this account. See Maitland's Poems, edited by Pinkerton, p. 423.

† Claik geese, barnicle. "The shell here meant is the lepas ana-

Digitized by Google

ART. DI. *Descriptiones quædam illius inhumanæ et multiplicis persecutionis quam in Anglid propter fidem sustinent Catholicè Christiani.*

THIS singularly curious and rare work * consists of six folio pages only; five of them contain plates, occupying nearly the half of each: these are well executed, and judging from their general appearance, and the time when the work was published, were most probably engraven by Thomas de Lew. The following extract, taken from de Thou, † will sufficiently explain the alarming influence which the publication of this, and other representations of a similar nature, produced in the minds of the French.

1585. "Tout cela cependant ne parut pas encore assez efficace aux partisans du duc de Guise, et ils imaginerent un autre moyen qui leur parut beaucoup plus propre à soulever le peuple. Pour lui inspirer un idee plus terrible de mauvais traitemens ausquils les Catholiques étoient exposés en Angleterre, ils crurent qu'il falloit lui en donner en quelque sorte le spectacle. Dans cette vûë ils firent graver des planches, ou tout ce que l'on en racontoit étoit representé sous des figures affrayantes. On exposa ensuite ces estampes en public; et tandis que le simple peuple s'amusoit à considérer ces gravures

tifera, Lin. Syst. 668. The animal that inhabits it is furnished with a feathered beard; which, in a credulous age was believed to be part of the young bird." Pennant's Zool. p. 578.

* The following MS. note is affixed to the copy in my possession —"Ce livre est fort rare et se vend a Paris jusque a cinquante ecûs—il m' a couté 6*l*. 1731."

† Histoire Universelle Tom. IX. Liv. 81, p. 270.

Digitized by Google

avec un espece d'etonnement, il se trouvoit des gens apostés, qui, une baquette à la main expliquoient toute la figure : après quoi ils ajoutoient à l'oreille d'un chacun que c'etoit là ce que arriveroit aux François, si le Roi de Navarre montoit sur le trône ce qui se disoit même hautement dans la suite. La témérité de cette entreprise, qui ne tendoit à rien moins qu'à une révolte ouverte, lassa enfin la patience de Henri. *Il donna order au lieutenant civil d'empêcher, que dons navant on n'exposat ces estampes en public. En même tems il chargea Claude Dorron, mâitre des requêtes, qui etoit sa maison, de faire la recherche des ces planches et de les supprimer ; on les trouva enfin à l'hotel de* Guise *pendant l'absence du duc, et elles furent portées au roi.* Mais ces precautions furent assez inutiles. Le parti ne trouvant pas que ces estampes fissent encore assez d'impression sur les esprits, fit peindre sur bois le même sujet en grand, et donna en spectacle au public ces figures representés avec les colours les plus vives. J'ai vû moimeme long temps apres ce tableau exposé dans le cemetiere de saint Severin. Le mepris où l'autorité royale etoit tombée, autorisoit cette licence des factieux, & ambassadeur d'Angleterre eut beau se plaindre : ce ne fut qu' à force de crier qu'il engagea enfin le roi à le faire ôter ; et ce prince eut encore bien de la peine à l'obtenir des marquilliers de ditieux de cette paroisse."

After the title (before given), follows an introductory preface, stating the contents, and purport of the work, from which this extract is taken :

" Habes hic, (Christiane lector), verè descriptam partem aliquam illarum calamitatum, quas adver-

Digitized by Google

sariorum crudelitatib inflictas continenter in Anglia sustinent Catholicè Christiani: partem dico, omnem enim varietatem et acerbitatem spoliationum, vinculorum, cruciamentorum, non est humani ingenii comprehendere, multo minus mei est vel calami vel penicelli describere. Solus justissimus omnium judex Deus ea sigillatim videt et recordatur. Sanguinarias leges et edicta crudelia lata ad ruinam, et eversionem non solum fortunarum et possessionum, verùm etiam vitæ, idque non solum presentis, sed etiam futuræ orbis Christianus aut scio obstupisceret si particulatim recognosceret. Severissimas inquisiones, iniquissimas accusationes, proditiones, apprehensiones, bonorum publicationes, damnationes ad perpetuos carceres, arcana in ergastulis tormenta, renovatam, et superatam veterum persecutorum in excarnificandis Christianis immanitatem, multi ex moderatioribus hæreticis improbant; quis verè Christianus non exhorrescit, et abominatur? Mitto dicere quam immensa multitudo per totum illud regnum in vinculis contabescat, quam multi sint confessores diuturnitate miseriarum confecti, quam multi martyres immanibus supplicijs mactati, quam multi omnis generis et sexus avitis bonis domibusque ejecti delitescant in angulis, quanto plures in perpetua quadam solicitudine et anxietate degentes dies noctesque timent, ne in manus carnificum et emissariorum incidant. Et tamen (quod longè est miserabilius), quibus domi quiete vivere Christianorum more non licet, iisdem ne ad exteras nationes demigrent, severis legibus interdicitur. Ista inquam et hujus generis innumerabilia explicare non cogito: neque vero possem si velim, neque sanè

Digitized by Google

velim si possem, ita et præ multitudine et magnitudine facultati meæ infinite præponderant."

First plate, entituled, "Apprehensiones Catholicorum." Under this, and the other plates, are subjoined explanatory references, and several Latin verses; from which the following are selected as a specimen:

"En lector regni facies miseranda Britanni,
Terra antiqua, potens opibus, fœcunda metallis,
Clara armis et marte, at multo clarior olim
Insigni bonitate hominum, cultuque sacrorum,
Quæ plures sub cœlo habuit provincia nulla
Pontificum egregias sedes, tumulósque minasque
Templorum ingentes, sacra vasa, altaria, patrum
Quæ veterum pietas in Christi extruxit honorem:
Hæc nuper speciosa et florentissima terra
Aspice ut horribiles sacrorum passa ruinas,
Est in monstrosam nunc deformata figuram.
Namque Dei summi hæc sacra, vasa, altaria, templa
Sacrilegè evertit partim, partimque profanat,
Presbyteros, Laicos, et cum mulieribus, ipsos
Persequitur pueros, detestandúmque professa
Dogma, fidem Christi pedetentim exterminat omnem.—
Prima mali tanti radix, affligere sanctos
Presbyteros: caput hoc: nova mox spectacula cernes
Dira magis, quæ tu studiosus omnia lector
Adverte, atque animum pictura pasce fideli."

Second plate, entituled, "Nocturnæ per domos inquisitiones."

Third plate, entituled, "Tormenta in carceribus inflicta." This plate is particularly curious, as containing, perhaps, the only portrait extant of Thomas

Digitized by Google

Norton, a native of Sharpenhoe, in Bedfordshire; whom Wood calls "a forward and busy Calvinist, and noted zealot;" * and who is thus referred to: "Nortonus archicarnifix cum suis satellitibus, authoritatem suam in Catholicis laniandis immanitèr exercet."

Fourth plate, entituled, "Judicia et condemnationes."

Fifth plate, entituled, "Crudelitas in Catholicis mactandis."

In a list of Verstegan's † works, Wood ‡ gives an account of a publication very similar to what I have here described, under the following title: "Theatrum crudelitatum Hæreticorum nostri temporis. Antw. 1592. Qu. in 12 sheets." Whether ever printed before," he observes, as some say it was, I cannot tell. This book is full of cuts, representing the

* This character of Norton is exemplified by several tracts, printed together, in 8vo. 1569. "He was counsel to the Stationer's Company, in whose books I find accounts of the fees paid to him set down; the last of which was between the years 1583 and 1584, within which period I imagine he died." Besides the assistance which he rendered to Sternhold and Hopkins, in versifying twenty-seven of the Psalms, to which his initials are prefixed, he also translated into English several small Latin pieces, and joined with Thomas Sackville, Esq. (afterwards Earl of Dorset) in the composing one dramatic piece, of which Mr. Norton wrote the three first acts, entituled Ferrex and Porrex, 8vo. N. D. (performed before the Queene's Majestie the 18th day of January, 1561, by the Gentlemen of the Inner Temple.) Afterwards reprinted with considerable alterations under the title of Gorboduc, 1565." Biog. Dram. Vol. I. p. 340, and Vol. II. p. 124. Wood's Athen. Vol. I. p. 63, 297. Bibliog. Poet. p. 289. Ellis's Specimens, Vol. II. p. 116, 136.

† See Cens. Lit. II. 165. ‡ Athen. Oxon. Vol. I. p. 428.

Digitized by Google

hanging, quarterting, and beheading, or butchering, of Popish martyrs, engraven from the delineations made with the pen of Verstegan; who was observed, while in England, to be much delighted in drawing and painting. The verses under, to explain the meaning of them, were made by one John Bochius, born at Bruxills. Afterwards the rebellious league beginning, he conveyed himself and books to Paris; where the English ambassador complained of him to King Henry III. and desired, that he being born a subject to the queen of England, and then a fugitive, and one that had abused her, by his representation of cruelties, he might be delivered into his hands, to be sent to England, there to receive reward. And the ambassador had reason for his request, if that be true which is reported, that King Henry III. was so much possest with those cruel pictures, and did put so much credit in them, that he accused queen Elizabeth of great cruelty; calling her a wicked and cruel woman." J. H. M.

ART. DII. *Pierce Penilesse his Supplication to the Divell. Barbara grandis habere nihil. Written by Tho. Nash, Gent. London: Printed by Abel Jeffes for I. B.* 1593. *4to. not paged; but the sheets extend as far as signature I.*

MOST of Nash's publications are scarce, and are now in considerable request. The following is the price of such as occurred at Reed's sale.

	£.	s.	d.
1. Anatomie of Absurditie, printed by I. Charlewood, 1589, bought by Mr. Hill -	6	6	0

Digitized by Google

	£.	s.	d.
2. Pasquill and Marforio, 1589, by ditto	3	1	0
3. Pierce Peniless, *as above*	1	11	6
4. Ditto, printed for Nicholas Ling, 1595, bought by Mr. Heber	1	6	0
5. Have with you to Saffron Walden; or Gabriel Harvey's hunt is up, 1596, by Do.	5	12	6
6. Wonderful, strange and miraculous Astrological Prognostication for 1591. Printed by Tho. Scarlet, bought by Mr. Malone	6	16	6
7. New Letter of notable conceits, bought by Mr. Hill	2	2	0
8. Return of the Knight of the Poste from Hell. Printed by John Windet, 1606, bought by Mr. Malone	5	7	6
9. Christ's Tears over Jerusalem. Printed by Thomas Thorpe, 1613, bought by Mr. Hill	7	17	6
10. Four Letters and certain Sonnets, especially touching Rt. Greene. Printed by John Wolfe, bought by Ditto	11	0	0
11. Pierce's Supererogation; or a new prayse of the old Asse. Printed by John Wolfe, 1593, bought by Ditto	4	14	6
	£. 55	15	0

In the tract which forms the subject of the present article, after "*A private Epistle of the Author to the Printer, wherein his full meaning and purpose in publishing this booke is set foorth,*" begins,

Digitized by Google

" *Pierce Penilesse his supplication to the Divell.*

" Having spent many years in studying how to live, and liv'de a long time without money; having tired my youth with follie, and surfetted my minde with vanity,* I begun at length to looke backe to repentaunce, and addresse my endevors to prosperitie: but al in vaine, I sate up late, and rose earely, contented with the colde, and conversed with scarcitie: for all my labours turned to losse, my vulgar muse was despised and neglected, my paines not regarded or slightly rewarded, and I my selfe (in prime of my best wit) laid open to poverty. Whereupon (in a malcontent humour) I accused my fortune,* raild on my patrones, bit my pen, rent my papers, and rag'de in all points like a madde man; in which agony tormenting myselfe a long time, I grew by degrees to a milder discontent: and pausing a while over my standish, I resolved in verse to paint forth my passion: which best agreeing with the vaine of my unrest, I began to complaine in this sort.

" Why is't damnation to dispaire and die,
When life is my true happinese disease?
My soule, my soule, thy safetye makes me flie
The faultie meanes, that might my paine appease,
Divines and dying men may talke of hell,
But in my heart, her several tormentes dwell.

Ah worthlesse wit, to traine me to this woe,
Deceitfull artes that nourish Discontent:

* Dicite qui sapitis, cum bene quæ scimus, inertes—
Sed trepidas acies, et fera bella sequi.

† Est aliquid fatale malum per verba levare.

Digitized by Google

Ill thrive the follie that bewitcht me so;
Vaine thoughts adieu, for now I will repent.
And yet my wantes perswade me to proceede,
Since none takes pitie of a scholler's neede.

Forgive me God, although I curse my birth,
And ban the aire, wherein I breath a wretch;
Since Miserie hath daunted all my mirth;
And I am quite undone through promise-breach.
Oh † friends, no friends, that then ungently frowne,
When changing Fortune casts us headlong downe.

Without redresse complaines my carelesse verse,
And Mydas eares relent not at my moane:
In some far land will I my griefes reherse,
'Mongst them that will be mov'd when I shall groane.
England (adieu) the soyle that brought me foorth,
Adieu unkinde, where skill is nothing woorth."

"These rymes, thus abruptly set downe, I tost my imaginations a thousand waies to see if I could finde any meanes to relieve my estate. But all my thoughts conserted to this conclusion, that the world was uncharitable, and I ordained to be miserable. Thereby I grew to consider how many base men, that wanted those parts which I had, enjoyed content at wil, and had wealth at commaund: I cald to minde a cobler that was worth five hundred pound; an hostler that had built a goodly inne and might dispende fortie pound yeerly by his land; a car-man in a lether-pilche, that had whipt out a thousand pound out of his horse taile: and have I more wit than all these (thought I to myselfe), am I better borne? Am I better brought up? Yea and

† Pôl me occidîstis amici.

Digitized by Google

better favored; and yet am I a begger? What is the cause? How am I crost? Or whence is this curse?

"Even from hence, that men that should employ such as I am, are enamoured of their own wits, and thinke what ever they do is excellent, though it be never so scurvie: that learning (of the ignorant) is rated after the value of the inke and paper; and a scrivener better paid for an obligation, than a scholler for the best poeme he can make; that every grosse braind ideot * is suffered to come into print, who if hee set foorth a pamphlet of the praise of pudding-pricks, or write a treatise of Tom Thumme, or the exployts of Untrusse; it is bought up thicke and threefold, when better things lie dead. How then can we chuse but be needy, when there are so many droanes amongst us: or ever prove rich that toile a whole yeare for faire lookes? Gentle Sir Philip Sidney, thou knewst what belonged to a scholler; thou knewst what paines, what toyle, what travel conduct to perfection: wel couldst thou give every vertue his encouragement, every arte his due, every writer his desert: cause none more vertuous, witty, or learned than thyselfe. But thou art dead in thy grave,† and hast left too few successors of thy glory, too few to cherish the sons of the muses, or water those budding hopes with their plenty, which thy bounty erst planted.

"Beleeve me, gentlemen, for some crosse mishapes have taught my experience, there is not that

* Scribimus indocti, doctique, poemata passim.

† Heu rapiunt mala fata bonos.

Digitized by Google

strict observation of honour which hath been heretofore. Men of great calling take it of merite to have their names eternizde by poets, and whatsoever pamphlet or dedication encounters them, they put it uppe in their sleeves, and scarce give him thankes that presents it. Much better is it for those golden pens to raise such ungratefull peasants from the dunghill of obscurity, and make them equal in fame to the worthies of olde, when their doting self love shall challenge it of duty, and not onely give them nothing themselves, but impoverish liberality in others.

"This is the lamentable condition of our times, that men of arte must seeke almes of cormorantes, and those that deserve best, be kept under by dunces, who count it a policie to keep them bare, because they should follow their books the better: thinking, belike, that as preferment has made themselves idle, that were earst painfull in meaner places, so it would likewise slacken the endeavours of those students that as yet strive to excell, in hope of advancement. A good policy to suppress superfluous liberality: but had it been practised, when they were promoted, the yeomandrie of the realme had been better to passe than it is, and one droane should not have driven so many bees from their hony-combes.

"I, I, wee'le give loosers leave to talke; it is no matter what *sic probo* and his penilesse companions prate, whilest we have the gold in our coffers. This is it that will make a knave an honest man, and my neighbour Crampton's stripling a better gentleman than his grandsier. O it is a trim thing,

Digitized by Google

when pride the sonne goes before, and shame the father follows after. Such presidents there are in our commonwealth a great many: not so much of them whome learning and industry hath exalted, (whom I preferre before *genus et proavos*,) as for carterly up-starts, that out-face towne and country in their velvets, when Sir Rowland Russetcoat, their dad, goes sagging everie day in his round gascoynes of white cotton, and hath much adoo (poor peny-father) to keepe his unthrift elbows in reparations.

" Marry happy are they (say I) that have such fathers to worke for them whilest they play, for where other men turne over many leaves to get bread and cheese in their old age, and study twenty years to distill gold out of inke, our yoong maisters doe nothing but devise how to spend and aske counsaile of the wine and capons, how they may quickliest consume their patrimonies. As for me I live secure from all such perturbations: for (thankes be to God) I am *vacuus viator*, and care not though I meet the commissioners of Newmarket-Heath at high midnight, for any crosses, images, or pictures, that I carry about me more than needes.

" Than needs, (quoth I); nay, I would be ashamed of it, if *opus et usus* were not knocking at my doore twenty times a weeke when I am not within; the more is the pity that such a frank gentleman as I should want: but since the dice run so untowardly on my side, I am partly provided with a remedy. For whereas those that stand most on their honour have shut up their purses, and shifte us off with Court Holy-bread: and, on the other side, a mun-

Digitized by Google

ber of hypocritical hotspurres, that have God alwaies in their mouths, will give nothing for God's sake; I have clapt up a handsome supplication to the Divell, and sent it by a good fellow, that I know wil deliver it. And because you may beleeve me the better, I care not if I acquaint you with the circumstance.

"I was informed of late daies, that a certayne blind retayler called the Divell, used to lend money upon pawnes, or any thing, and would let one for a need have a thousand poundes upon a statute merchant of his soule: or if a man plide throughly, would trust him upon a bill of his hand without any more circumstance. Besides he was noted for a privy benefactor to traitors and parasites, and to advance fools and asses far sooner than any, to be a greedy pursuer of newes, and so famous a politician in purchasing, that hell, (which at the beginning was but an obscure village) is now become a huge citie, whereunto al countries are tributary.

"These manifest conjectures of plentie, assembled in one common place of ability, I determined to clawe avarice by the elbow, till his full belly gave me a full hand, and let him blood with my pen (if it might be) in the vaine of liberalitie: and so (in short time) was this paper-mongster, Pierce Penilesse, begotten. But written and all, here lies the question, where shall I find this old asse, that I may deliver it. Masse, that's true, they say the lawyers have the divell and all: and it is like enough he is playing ambodexters among them. Fie, fie, the Divell a driver in Westminster Hall! it can never be.

Digitized by Google

Now, I pray, what do you imagine him to be? Perhaps you thinke it is not possible he should be so grave. Oh then you are in an error, for he is as formal as the best scrivener of them all. Marry, he doth not use to weare a night-cap, for hornes will not let him: and yet I knowe a hundred as well headed as he that will make a jollie shift with a court-cap on their crownes, if the weather be cold.

"To proceed with my tale: to Westminster Hall I went, and made a search of enquiry, from the blacke gowne to the buckram bagge, if there were any such sergeant, bencher, counsailor, attorney, or petifogger, as Signior Cornuto Diabolo, with the good face. But they al (una voce) affirmed that he was not there: Marry whether he were at the Exchange or no, amongst the rich merchants, that they could not tell: but it was likelier of the two, that I should meet with him, or heare of him, at the least, in those quarters. I faith and say you so, quoth I, and Ile bestow a little labour more, but Ile hunt him out. Without more circumstance, thither came I: and thrusting myselfe, as the manner is, among the confusion of languages, I asked (as before) whether he were there extant or no. But from one to another, non novi Dæmonem was al the answeare I could get. At length, (as fortune serveth) I lighted upon an old stradling usurer, clad in a damaske cassocke edged with fox fur, a pair of trunk slops, sagging down like a shoomaker's wallet, and a short thrid-bare gowne on his back, fac'd with moth-eaten budge; upon his head he wore a filthy coarse biggin, and next it a garnish of night-caps, which a sage butten cap, of the form of

Digitized by Google

a cow-sheard overspread very orderly: a fat chuffe it was (I remember) with a gray beard out short to the stumps, as though it were grim'd, and a huge woorm-eaten nose, like a cluster of grapes hanging downwards. Of him I demaunded if hee could tell me any tidings of the party I sought for.

" By my troth, quoth he, stripling, (and then he cought) I saw him not lately, nor know I certainly where he keepes: but thus much I heard by a broker, a friend of mine, that hath had some dealing with him in his time, that he is at home sick of the goute, and will not be spoken withal under more than thou art able to give, some two or three hundred angels at least, if thou hast any sute to him, and then, perhaps, he'le strain curtesie with his legges in childe-bed, and come forth and talk with thee: but otherwise non est domi, hee is busie with Mammon, and the prince of the north, how to build up his kingdom, or sending his spirits abroad to undermine the maligners of his government.

" I hearing of this cold comfort took my leave of him very faintly, and, like a careless malecontent that knew not which way to turn, retired me to Paules to seek my dinner with Duke Humfrey: but when I came there, the old souldier was not up: hee is long arising, thought I, but that's all one: for hee that hath no money must goe dine with Sir John Best-betrust at the sign of the chalk and the post.

" Two hungry turnes had I scarce fetcht in this waste gallery when I was encountered by a neat pedanticall fellow, in forme of a citizen, who thrusting himself abruptly into my company like an in-

Digitized by Google

telligencer, began very earnestly to question with me about the cause of my discontent, or what made me so sad, that seemed too yong to be acquainted with sorrow. I nothing nice to unfold my estate to anie whatsoever, discourst to him the whole circumstance of my care, and what toyle and paines I had took in searching for him that would not be heard of. Why, sir, (quoth he) had I been privy to your purpose before, I could have eas'd you of this travel: for if it be the Divell you seek for, know I am his man. I pray, sir, how might I call you? A knight of the post (quoth he), for so I am tearmed: a fellow that will swear you* any thing for twelve pence; but, indeed, I am a spirite in nature and essence that take upon me this humaine shape only to set men together by the eares, and send soules by millions to hell. Now, trust me, a substantiall trade; but when doe you think you could send next to your maister? Why, every day: for there is not a cormorant that dies, or cut-purse that is hanged, but I dispatch letters by his soul to him and all my friends in the low countries: wherefore, if you have any thing that you would have transported, give it to me, and I will see it delivered.

"Yes, marry have I, (quoth I) a certain supplication heere unto your maister, which you may peruse it if it please you. With that he opened it and read as followeth.

"To the High and Mightie Prince of Darknesse, Donsell Dell Lucifer, King of Acheron, Stix and

* Non bene conducti vendunt perjuria testes.

Digitized by Google

Phlegeton, Duke of Tartary, Marqueese of Cocytus, and Lord High Regent of Lymbo: his distressed orator, Pierce Penilesse, wisheth encrease of damnation and malediction eternall, per Jesum Christum Dominum nostrum.

" Most humble sueth unto your sinfulnes, your single scald orator Pierce Penilesse: that whereas your impious Excellence, hath had the poore tenement of his purse any time* this halfe yeere for your dauncing schoole, and he (notwithstanding) hath received no peny nor crosse for farme, according to the usuall manner it may please your graceless Majestie to consider of him, and give order to your servant Avarice, he may be dispatched, inasmuch as no man heer in London can have a dauncing schoole without rent, and his wit and knavery cannot be maintained with nothing. Or if this be not so plausible to your honourable infernalship, it might seeme good to your helhood, to make extent upon the soules of a number of uncharitable cormorants, who having incur'd the daunger of a præmunire, with medling with matters that properly concerne your owne person, deserve no longer to live (as men) amongst men, but to bee incorporated in the society of divels. By which meanes, the mighty controuler of fortune, and imperious subverter of destiny, delicious gold, the poore man's god, and idoll of princes, (that lookes pale and wanne through long imprisonment) might at length be restored to his powerfull monarchie

* No i'le be sworne, upon a book have I not.

Digitized by Google

and eftsoon bee set at liberty to helpe his friends, that have neede of him.

"I know a great sort of good fellowes that would venture farre for his freedom,* and a number of needy lawyers, (who now mourne in thread-bare gownes for his thraldome) that would go neere to poison his keepers with false Latine, if that might procure his enlargement: but inexorable yron detaines him in the dungeon of the night, so that now (poore creature) hee can neither traffique with the mercers and tailers as he was wont, nor dominere in tavernes as he ought.

"Famine, Lent, and Dissolution, set in onion-skin'd jackets before the doore of his indurance, as a chorus in tragedie of hospitality, to tell hunger and poverty thers no reliefe for them there: and in the inner part of this ugly habitation, stands Greedinesse,† prepared to devoure all that enter, attired in a capouch of written parchment, button'd downe before with labels of war, and lined with sheepes fels for warmenes: his cappe furd with cats skins, after the Muscovic fashion, and all to be tasseld with angle-hookes instead of aglets, ready to catch hold of all those to whom he showes any humblenes: for his breeches they were made of the lists of broad cloaths, which he had by letters pattents assured him and his heyres to the beter overthrowe of Bow-cases and cushion-makers, and bumbasted they were like beer barrels, with statute marchants and

* Id est, for the fredome of gold.

† Here is the description of Greedinesse.

Digitized by Google

forfeitures: but, of al, his shooes were the strangest, which being nothing els but a couple of crab-shels, were toothd at the toes with two sharp sixpeny nailes, that dig'd up every dunghill they came by for gold, and snarld at the stones as he went in the street, because they were so common for men, women, and children, to tread upon, and he could not devise how to wrest an odde fine out of any of them.

"Thus walkes he up and downe all his life time, with an yron crow in his hand instead of a staffe, and a sarjants mace in his mouth (which night and day he still gnaws upon) and either busies himselfe in setting silver lime twigs to entangle young gentlemen, and casting foorth silken shraps to catch woodcocks, or in syving of muskhils and shop-dust, whereof he will boult a whole cart load to gaine a bow'd pisne.

"On the other side Dame Niggardize* his wife, in a sedge-rugge kirtle, that had beene a mat time out of minde, a coarse hempen raile about her shoulders, borrowed of the one end of a hop-bag, an apron made of almanacks out of date (such as stand upon screens, or on the backside of a dore in a chandler's shop) and an old wives pudding pan on her head, thrum'd with the pairings of her nails, sat barrelling up the dropping of her nose, instead of oyle to saime wooll withall, and would not adventure to spit without half a dozen porrengers at her elbow.

"The house (or rather the hell) where these two

* Here is the description of Niggardize.

Digitized by Google

earth-wormes encaptived this beautifull substaunce, was vaste, large, strong-built, and well-furnished, all save the kitchen: for that was no bigger then the cooke's roome in a ship with a little court chimney, above the compasse of a parenthesis in proclamation print: then judge you what diminutive dishes came out of this dove's neast. So likewise of the buttry; for whereas in houses of such stately foundation, that are builte to outward shewe so magnificant, every office is answerable to the hall, which is principall; there the buttry was no more but a blind cole-house under a paire of staires, wherein (uprising and down-lying) was but one single kilderkin of small beere, that would make a man with a carrouse of a spoonefull, run through an alphabet of faces. Nor us'd they any glasses or cups, as other men; but onely letle farthing ounce-boxes, whereof one of them fild up with froath, in manner and form of an alehouse, was a meale's allowance for the whole household. It were lamentable to tell what misery the rattes and mice endured in this hard world; how when all supply of vituels failed them, they went a boot-baling one night to Senior Greedinesse bedchamber, where finding nothing but emptines and vastitie, they encountred, after long inquisition, with a cod-peece, well-dunged and manured with greace (which my pinch fart-peny father had retained from his bachelorship, until the eating of these presents.) Upon that they set, and with a couragious assault, rente it cleane away from the breeches, and then carried it in triumph like a coffin on their shoulders betwixt them. The very spiders and dust-weavers

Digitized by Google

that wont to set up their loomes in every window, decayed and undone through the extreme dearth of the place, that afforded them no matter to worke on, were constrained to breeke against their wills, and goe dwell in the country, out of the reache of the broome and the ring: and generally not a flea nor a cricket that caried any brave minde, that would stay there after he had once tasted the order of their fare. Onely unfortunat gold (a predestinat slave to drudges and fooles) lives in endlesse bondage there amongst them, and may no way be releast, except you send the rot halfe a yeare amongst his keepers, and so make them away with a murrion one after another.

I shall finish this article with the following extracts from the close.

" Gentle Reader, *tandem aliquando*, I am at leasure to talke to thee. I dare say, thou hast cald me a hundred times dolt for this senseles discourse: it is no matter; thou doest but as I have done by a number in my daies. For who can abide a scurvy pedling poet to plucke a man by the sleeve at every third step in Paules Church-yard, and when he comes in to survey his wares, there's nothing but purgations and vomits wrapt up in wast paper. It were very good the dog whipper in Paules would have a care of this in his unsavory visitation every Saterday: for it is dangerous for such of the Queenes liege people, as shall take a viewe of them fasting."

&c. &c. &c.

Digitized by Google

The following is from the three last pages.

"Far be it, bright stars of nobility, and glistring attendants on the true Diana, that this my speech should be any way injurious to your glorious magnificence: for in you live those sparks of Augustus' liberality, that never sent any away empty: and Science' seaven fold throne, well nigh ruined by ryot and avarice, is mightily supported by your plentiful larges, which makes poets to sing such goodly himmes of your praise, as no envious posterity may forget. But from generall fame, let me digresse to my private experience, and with a tongue unworthy to name a name of such worthyness, affectionately emblason to the eyes that wonder, the matchlesse image of honour, and magnificent rewarder of vertue, *Jove's eagle-borne Ganimed*, thrice noble *Amyntas*.* In whose high spirit such a Deitie of wisdome appeereth, that if Homer were to write his *Odissea* new (where under the person of Ulisses he describeth a singular man of perfection, in whom all ornaments both of peace and war are assembled in the height of their excellencie,) he need no other instance to augment his conceipt, than the rare carryage of his honourable-minde. Many writers and good wits are given to commend their patrons and benefactors, some for prowesse, some for policy, others for the glory of their ancestry and exceeding bounty and liberality: but if my unable pen should ever enterprise such a continuall talke of praise, I would embowell a number of those wind puft bladders, and disfurnish their bald-pates of the perigwigs poets have lent them; that so I might restore glory to his right inheritance,

* Ferdinando, Earl of Derby. *Editor.*

Digitized by Google

and these stoln titles to their true owners; which if it would so fall out (as time may worke all thinges) the aspiring nettles with their shadye toppes shall no longer over-dreepe the best hearbes, or keepe them from the smiling aspect of the sunne, that live and thrive by his comfortable beames, none but desert should sit in Fame's grace, none but Hector be remembred in the chronicles of prowesse, none but thou, most curteous *Amyntas*, be the second misticall argument of the Knight of the Red-Crosse.

" Oh decus atque ævi gloria summa tui"

And heere (heavenly SPENCER) I am most highly to accuse thee of forgetfulnes, that in that honourable catalogue of our English heroes, which insueth the conclusion of thy famous *Fairy Queene*, thou wouldest let so speciall a pillar of nobility passe unsaluted. The very thought of his derived descent, and extraordinary parts wherewith he astonisheth the world, and drawes all harts to his love, would have inspired thy forewearyed pase with new fury to proceede to the next triumphs of the stately goddesse, but, as I, in favour of so rare a scholler, suppose with this counsell he refrainde his mention in this first part, that he might with ful sayle proceed to his due commendations in the second. Of this occasion long since I happened to frame a sonnet, which being wholy intended to the reverence of this renouned Lord, (to whom I owe all the utmost powers of my love and dutye) I meante heere for variety of stile to insert.

" Perusing yester night with idle eyes
The Fairy Singer's stately tuned verse:

Digitized by Google

And viewing, after chap-mens wonted guise,
What strange contents the title did rehearse,
I streight leapt over to the latter end,
Where, like the quaint comedians of our time,
That when their play is doone, do fall to rime,
I found short lines, to sundry nobles pen'd,
Whom he as speciall mirrours singled fourth,
To be the patrons of his poetry;
I read them all, and reverence't their worth,
Yet wondred he left out thy memory.
But therefore gest I he suppress thy name,
Because fewe words might not comprise thy fame."

" Beare with me, gentle poet, though I conceive not a right of thy purpose, or be too inquisitive into the intent of thy oblivion: for however my conjecture may misse the cushion, yet shall my speech savour of friendship, though it be not alyed to judgement. Tantum hoc molior, in this short digression, to acquaint our countreymen that live out of the echo of the court, with a common knowledge of his invaluable vertues, and shew myselfe thankfull (in some part) for benefits received: which since wordes may not countervaile, that are the usual lip labour of every idle discourser; I conclude with that of Ovid,

Accipe, per longos tibi qui deserveat annos,
Accipe, qui pura novit amare fide.

And if my zeale and duty (though all to mean to please) may, by any industry, be reformed to your gratious liking, I submit the simplicity of my endevours to your service, which is all my performance may profer, or my ability performe.

Digitized by Google

Præbeat Alcinoi pœna benigna ager,
Officium pauper numeret, studiumque fidemque;

and so I breake off this endlesse argument of speech abruptlie.

Finis."

ART. DIII. *Characters upon Essaies, morall and diuine, written for those good Spirits, that will take them in good part, and make vse of them to good purpose. London: Printed by Edw. Griffin for John Guillim, and are to be sold at his shop in Britaines-Burse.* 1615. 12*mo.*

THIS is one of the numerous productions of that prolific penman Nicholas Breton, who inscribes it in a dedication of five pages "to the honorable and his much worthy honored, truly learned, and judicious knight, Sir Francis Bacon, his Majestie's Attourney-Generall." A short prose address "to the reader" follows: after which verses *Ad Authorem & in laudem Operis*, signatured W. D. W. P. I. B. I. R. C. N. R. B. The Characterings of Essays then extends from p. 1 to 44, and comprises 1. Wisdome. 2. Learning. 3. Knowledge. 4. Practise. 5. Patience. 6. Love. 7. Peace. 8. Warre. 9. Valor. 10. Resolution. 11. Honor. 12. Truth. 13. Time. 14. Death. 15. Faith. 16. Feare. These are written in a strain of antithesis and paradox, very prevalent at that period, with the writers of Essays, or Characteristics, of which Sir Francis Bacon, and Bishop Hall, appear to have been the earliest prototypes. The following may serve as a

Digitized by Google

specimen of what Breton terms the "travels of *his* spirit."

"*Warre.*

"Warre is a scourge of the wrath of God, which by famine, fire, or sword, humbleth the spirits of the repentant, tryeth the patience of the faithfull, and hardneth the hearts of the ungodly. It is the misery of time, and the terror of nature; the dispeopling of the earth, and the ruine of hir beauty. Hir life is action; hir food, bloud; hir honour, valor; and hir joy, conquest. Shee is valor's exercise, and honor's adventure; reason's trouble, and peace's enemy; shee is the stout man's love, and the weake man's feare; the poore man's toile, and the rich man's plague: shee is the armourer's benefactor, and the chirurgeon's agent; the coward's ague, and the desperate's overthrow: she is the wish of envy, the plague of them that wish hir, the shipwracke of life, and the agent for death. The best of hir is, that shee is the seasoner of the body and the manager of the minde, for the induring of labor, in the resolution of action. Shee thunders in the aire, rips up the earth, cuts thorough the seas, and consumes with the fire. Shee is indeed the invention of malice, the worke of mischiefe, the musique of hell, and the daunce of the devill. Shee makes the end of youth untimely, and of age, wretched; the citie's sacke and the countrie's beggery. Shee is the captaine's pride, and the captive's sorrow; the throat of bloud, and the grave of flesh. Shee is the woe of the world, the punishment of sinne, the passage of danger, and the messenger of destruction. Shee is the wise man's warning, and

Digitized by Google

the foole's paiment; the godly man's griefe, and the wicked man's game. In summe, so many are her woundes, so mortall her cures, so daungerous her course, and so devilish her devises, that I will wade no further in her rivers of bloud, but only thus conclude in her description:—she is God's curse, and man's misery; hell's practise, and earthe's hell."* T. P.

ART. DIV. *A Discourse of Life and Death. Written in French by Phil. Mornay. Done in English by the Countesse of Pembroke. London: Printed for W. Ponsonby.* 1600. 12mo.

OF "Sidney's sister, Pembroke's mother," Collins, in his *Memoirs of the Sidneys;* Ballard, in his *Account of Learned Ladies;* and almost every subsequent Biographer, have afforded an interesting account. The publication here cited, is not less estimable than rare: and having omitted to introduce any extract from it in the late edition of *Royal and Noble Authors*, for the sake of interweaving poetic specimes; I take the present occasion of exhibiting her Ladyship's elegant and forcible style in prose, from the exordium to this translation.

"It seemes to me strange, and a thing much to be marveiled, that the laborer to repose himselfe hasteneth as it were the course of the sunne; that the mariner rowes with all force to attaine the port, and with a joyfull crie salutes the descried land; that the traveller is never quiet nor content, till he be at the end of his voyage; and that we, in the meane while, tied in this world to a perpetuall taske,

* It has been since reprinted in *Archaica.*

Digitized by Google

tossed with continuall tempest, tyred with a rough and combersome way, cannot yet see the end of our labour, but with griefe, nor behold our port but with teares, nor approach our home and quiet abode but with horrour and trembling. This life is but a Penelope's web, wherein we are always doing and undoing; a sea open to all winds, which, sometime within, sometime without, never cease to torment us; a wearie journey through extreame heats and colds, over high mountaines, steepe rockes, and theevish deserts. And so we terme it, in weaving at this web, in rowing at this oare, in passing this miserable way. Yet loe, when death comes to end our worke; when she stretcheth out her armes to pull us into the port: when, after so many dangerous passages and lothsome lodgings, she would conduct us to our true home and resting-place: in steade of rejoycing at the end of our labour, of taking comfort at the sight of our land, of singing at the approch of our happie mansion; we would faine (who would beleeve it?) retake our worke in hand, we would again hoise saile to the wind, and willingly undertake our journey anew. No more *then* remember we our paines; our shipwracks and dangers are forgotten: we feare no more the travailes nor the theeves. Contrariwise, we apprehend death as an extreame paine, we doubt it as a rocke, we flie it as a thiefe. We do as little children, who all the day complaine, and when the medicine is brought them, are no longer sicke; as they who all the weeke long runne up and downe the streetes with paine of the teeth, and seeing the barber comming to pull them out, feele no more paine. We feare more the

Digitized by Google

cure than the disease, the surgeon than the paine. We have more sense of the medicine's bitternesse, soone gone, then of a bitter languishing, long continued; more feeling of death, the end of our miseries, than the endlesse miserie of our life. We fear *that* we ought to hope for, and wish for *that* we ought to feare."

Though not printed till 1600, the last leaf of the volume is dated "Wilton, the 13 of May, 1590."

T. P.

ART. DV. Εσοπτον Βασιλικον: *or a Kenning-Glasse for a Christian King. Taken out of the 19 Chapter of the Gospell of Saint John, the 5 verse, in these words, "Behold the man!" and treated on by Will. Thorne, Deane of Chichester, and his Majesties Hebrew-reader in the Universitie of Oxford. Vehasenneh Bogner Baesh Vehasenneh. Veelleshemoth 3. 2. At London, Imprinted by R. R. for John Harrison, dwelling in Paternoster-rowe, at the signe of the Anchor.* 1603. 12*mo.*

THE learned author of this discourse was born at Semeley in Wilts, and (according to Wood) * had his grammatical education at Winchester, and his academical one in New Coll. Oxon. of which he became perpetual fellow in 1587. In 1598 he was constituted Hebrew-professor in that university, and was afterwards promoted to the deanery of Chichester; at which time (adds his biographer) he was reputed eminent, not only for his incomparable skill in the oriental sacred tongues, by Drusius and

* Athen. Oxon. I. 545.

Digitized by Google

others, but unmatchable also for other learning. He died Feb. 13, 1629.

Wood thinks, from report, that he had written "other things;" but his "Rhetor," * with the present publication were all he had seen, and to the latter he assigns an erroneous date. It would seem to have been penned soon after the accession of James to the English throne, and is inscribed to that *puissant* Prince, in a dedication, which being intermixed with salutary admonition, may furnish an extract more acceptable perhaps than the lecture itself.

"As thou art a Christian, so this is a common glasse to thee, O King, with all other Christians. As thou art a King, so doth it more properlie concerne thee: as well, for that a King is to compute unto God for each Christian soule in his whole commonweale, as that the whole common-weale is naturally conformed unto the customes of her King: and therefore of choise I consecrate it unto thy Christian and kinglie calling. Accept then, in good part, most gracious King, this thy poore scholler's præsent. *Christus tibi liber exemplaris est.* I have given thee, saith Christ, an *example.* He is an everlasting example for thee: imitate him, and thy subjects will imitate thee. He is a most exemplar states-booke for thee: reade him, and thy subjects will reade thee. He is a *Mirrour of Magistrates* for thee, a *Kenning-Glasse for Kings:* assimilate thy selfe unto him, and thy subjects will assimilate themselves unto thee: and this is the office and use of this Glasse.

* See Herbert's Ames M. 1406.

Digitized by Google

" James the minor, saith one *, was very like Christ in face: and for that cause especially, the said writer surmiseth, he was called the *Lord's brother*. I dispute not of the one or the other, off or on. It seems he was well seen in this spirituall glasse: else, whence in his face are those rayes of virtues? —his Humilitie? for he was called *James the lesse*: his justice? for he was called *James the just*: his all manner of virtues? for so I suppose when Christ said unto him—' Learne of me, for I am humble and meeke;' he learned him, with humilitie, all manner of virtues.

" Good King, will it please thee to consider, not sleightly, as did that man in Saint James his *naturall face*, but seriouslie, thy *spirituall face* in this *Glasse*, as Saint James did? Wilt thou compare and compose the cariage of thy whole life accordinglie? Thy greatnesse must vouchsafe to do then, as this James the minor, as this James the just did. Thou must, out of thy justice distributive, go on in God's name, as thou hast begun. Thou must as a *just* STEWARD, † divide æquallie, to thy selfe thine owne, to the common-weale her owne, to the church her owne, impartiallie, without acceptation of persons. Thou must scourge all monopoly-mongers, and such like monsters, out of thy common-weale, as Christ did those money-changers out of his church. Thou must suppresse all church-robbing, Christ-robbing Satans, suggesting thee—So sweete is the bread of Christ, and a daintie foode for Kings. To be a father unto the fatherlesse, an husband to the wi-

* Ludolph. de vita Jesu Christi. Pars. ii. c. 59.

† A biblical pun upon the monarch's surname.

Digitized by Google

dowes, a foster-father unto the church of Christ, *hæ tibi erunt artes*—here is thy glorie, O King, *si justus imperas*, if thou fulfill the royall lawe."

T. P.

ART. DVI. *The Mahumetane or Turkish Historye,* &c. &c. Translated from the French and Italian tongues by R. Carr, of the Middle Temple, in London, Gentleman. London: Printed by Thomas Este, dwelling in Aldersgate street.* 1600. *4to.*

"*I. S. to his kind friend R. C.*

"THE well-fed paunch, sound sleepes, and proud attire,
From face of men hath banisht virtue quite;
Whereby the course of Nature's free desire
Is cleane corrupt by Custome's foule despite.

So every light is spent which gratious Heaven
Assign'd this life our staggering steppes to stay,
That now a worthie wonder it shall seeme,
If any one shall glorious actes assay.

The lawrell wittes reward, the mirtle eloquent,
Drown'd in contempt with faire Philosophie,
The gayning people hould for time mispent,
And few folkes feete the strayter path doe trie:
Yet, gentle friend, let mee of you require," &c.

"*C. S. to his louing Cosin and good friend R. C.*

"I speake no prayse to thee, my Cosen kinde,
(For well of aught I know you seeke no prayse)
But joy to see that these our better dayes
Shall be adornd with beauties of thy minde.

* See Herbert's Typographical Antiquities, Vol. II. p. 1021.

Digitized by Google

O how I feard thy modest thoughts inclinde
To sit in silence, musing mourning layse,
In scorne of fame and all that honour rayse
Would drown the parts which Heaven to thee assign'd.

I know thy worth, & so shall many moe,
(Unlesse thyself and many moe thou wrong)
And since begoone to sit thyselfe in shoe,
Bring out thy store, in darknesse hid too long;
Nor doubt not aught, for if (as earst) I see,
That pleasith others which once pleaseth mee."

"*R. M. to his friend R. C.*

"No little glorie gaine they, I confesse,
Who fitlie forreine tongues our language teach;
Yet he far more deserves without impeach
His owne braines birth, who well dyd e'er express.

Then, gentle friend, make you yourselfe not lesse
To post us french and latin in our speach.
But broach those quieres of rare conceit and reach,
Which I have seen most worthie of the presse.

Those love sick sonets, those pleasing comedies,
Which oft with much attention I have heard:
That riche discowrse where loue in louing dies,
And, of all wittes, those paradoxs preferd.
O let this age but some of these behold,
And prayse thy pen writ in a veyne of gold."

"*The answer to his friend R. M.*

"My dearest friend, I willingly confesse
That I whose life should lead and teach,
And not devoide of blame and foule impeach,
Which O, I would no tongue could ere expresse!

Digitized by Google

Now, for I have myselfe in worth made lesse,
To stale a fable to the public speach,
Is't not enough; but that I further reach
To blaze my follies in a printing presse?

No padone, no, both songes and comedies,
And what besides pleasing applause hath heard
Without remorse in their creation, dies:
To byrth and buriall rites at once preferrd.
To much of these dyd men in me behold,
O would time past c^d. be regained with gold!" R. C.

ART. DVII. *The Art of Iugling or Legerdemaine. Wherein is deciphered, all the conueyances of Legerdemaine and Iugling, how they are effected & wherein they chiefly consist. Cautions to beware of cheating at Cards and Dice; the detection of the beggerly art of Alcumistry, & the foppery of foolish cousoning charmes; all tending to mirth and recreation, especially for those that desire to haue the insight and priuate practise thereof. By S. R. Quod noua testa capit Inueterata sapit. Printed at London for T. B. and are to bee solde by Samuel Rand, neere Holborne-bridge.* 1612. *4to. 24 leaves.*

THE title of this tract has made it repeatedly considered as written by Robert Greene, an error evident by the following introduction.

"*To the ingenious gentleman, and my louing father, Mr. William Bvbb.*

This short conceipt, that I haue writ of late,
To you kind father Bvbb, I dedicate,

Digitized by Google

Not that I meane heereby (good sir) to teach,
For I confesse, your skill's beyond my reach:
But since before with me much time you spent,
Good reason then, first fruits I should present:
That thankefull Bird, * that leaves one young behinde,
Ensamples me to beare a thankefull minde:
Vngratefull he, that thankes can not repay
To him, that hath deseru'd it euery way:
Accept (kinde sir) my loue, that being doone,
I aske no more, desire no other boone.
Your lo. sonne in all loue,

SA. RID."

"*To his loving friend and adopted sonne, Mr. Sa. Rid.*

"MOST WORTHY SONNE,

"Your labour and obseruance herein, with the gift of your first fruits, is both worthy commendations and acceptance: and to cherrish you further in this your discouery, I will giue an addition to your second treatise. So I leaue you to God, and belieue you, not a more loiung friend then

WILLIAM BUBB."†

"*To the curteous Reader.* There goeth a prety fable of the moone. On a time she earnestly besought her mother to prouide her a garment comely and fit for her body: how can that bee, sweete

* "The nature of this bird is, that building her nest vnder the couer of houses (as the swallow doth with vs) leaues ever behinde her for the owner of the house, one young one in token of her thankfulnesse: and as I may say, for pawne of her rent."

† Prefixed to "Greene's Metamorphosis" are eighteen lines addressed to the avthovr, his friend," with the signature of "*Bubb, Gent.*"

Digitized by Google

daughter, (quoth the mother) sith that your body neuer keepes it selfe at one staye, nor at one certaine estate, but changeth euery day in the month, nay euery houre: the application heereof nedes no interpretation: fantesie and foolery who can please, and desire who can humour, no camelion changeth his cullour as affection; nor any thing so variable a *Populus Chorus Fluuius*.—Let such as will needes barke at the moone yell till their hearts ake: Gentle and Gentlemen's spirits, wil take all kindley that is kindly presented. Yours in loue, S. R."

It is probable this is not the first edition of this work, or the "first fruits" of the author's pen, according to the language of his adopted father, and which appears at the commencement of the dissertation.

"The art of Iugling or Legerdemaine. Heretofore we haue runne ouer the two pestiferous carbuncles in the common wealth, the Egyptians and common Canters: the poore canters we haue canvassed meetely well; it now remains to proceed where I left, and to goe forward with that before I promised: St. Quintane be my good speede, I know I haue runne thorow the hands of many, censured of diuers, & girded at not of a few: but humanity is euer willinger to loue then hate: curtesie much forwarder to commend then dispraise: clemency infinitely proner to absolue then to cõdemn. Is it not possible to find sauery hearbs amõg netles, roses among prickles, berries among bushes, marrow among bones, grain among stubble, and a little corne among a great deale of chaffe? In the rankest and strongest poysons, pure and sweet balmes may be

Digitized by Google

distilled, and some matter or other worthy to be remembered may be embraced whosoeuer is author. There is nothing so exceeding foolish but hath bene defended by some wise man, nor any thing so passing wise, but hath bene confuted by some foole: tut, St. Barnard saw not all things, and the best cart may eftsoones ouerthrow. That curl'd-pate Rufus that goes about with Zoylus to carpe and finde fault, must bring the standard of iudgment with him, and make wisdome the moderator of his wit, otherwise they may be like to purchase to themselues the worshipfull names of Dunces and Dottipoles. So much by the way."

Various tricks performed with balls and boxes by jugglers are set forth, but they are not confined to the board of amusement; the frauds and artifice of nefarious characters are described as "how to tell where a stolne horse is become. By means of confederacy Cuthbert Conycatcher, and one Swart Ratter, two that haue taken degrees in Whittington college, abused notably the country people; &c."

Under the head of Alchimy is the story from Chaucer "how an Alcumister cousoned a priest," and a conversation from Petrarch to the same point. The Egyptians are stated to have gathered head in the southern parts of England about 20 Hen. VIII. and that Giles Hather and Kit Calot were known as the King and Queen. The act of Philip and Mary divided their bands or companies into various parts, forming in number about two hundred rogues and vagabonds in a regiment, many of whom suffered under the act, whence they took the name of poor

Digitized by Google

people, and held their meetings occasionally at the Devil's arse, a peak in Derbyshire, and at Ketbrooke by Blackheath. Upon the revival of the statute in the 20th of Elizabeth they were distributed, when some turned pedlars, some tinkers, and some juglers.

An amusing story of an Egyptian ass that did many curious tricks seems a prelude to introduce the following relation of a learned horse, (probably alluding to Bankes's) "at this day to be seene in London; his master will say, sirrah, heere be diuers gentlemen, that haue lost diuers things, and they heare say that thou canst tell them tydings of them where they are; if thou canst, prethee shew thy cunning and tell them; then hurles he down a handkercher or a gloue that he had taken from the parties before, and bids him giue it the right owner, which the horse presently doth, and many other pretty feates this horse doth, and some of those trickes as the asse before mencioned did, which not one among a thousand perceaues how they are done, nor how he is brought to learne the same; and note that all the feates that this horse doth, is altogether in numbering; as for ensample, his master will aske him how many people there are in the room? The horse will pawe with his foote so many times as there are people: and marke, the eye of the horse is alwaies vpon his master, and as his master moues, so goes he or stands still, as he is brought to it at the first: as for ensample his master will throw you three dice, and will bid the horse tell how many you or he have throwne, then the horse pawes with his foote whiles his master

Digitized by Google

stands stone still; then when his master sees he hath pawed so many as the first dice shews it selfe, then he lifts up his shoulders and stirs a little; then he bids him tell what is on the second die, and then of the third die, which the horse will doe accordingly, still pawing with his foote vntill his master sees he hath pawed ynough, and then stirres, which the horse marking, wil stay and leaue pawing, and note, that the horse will paw an hundred times together, vntill he sees his master stirre; and note also that nothing can be done, but his master must first know, and then his master knowing, the horse is ruled by him by signes. This if you marke at any time you will plainly perceaue."

The author concludes with the following satirical address conveyed in a vein of low humour much practised by the pamphleteers of that period. "Now that we are come to our journie's end, let vs sit downe and looke about us, whether we are al sones of one father, if there be no knaues among us. St. Boniface light me the candle, who doe I see? What, the lustie lad of the Myter, that will binde boares, and ride his golden asse to death but he will haue his will: Birlady, birlady, sir, you of all the rest are most welcome; what, how doth your stomack after your carrowsing banquet? What gorge upon gorge, egges vpon egges, and sack upon sack, at these yeares? By the faith of my body sir you must prouide for a hot kitchen against you growe olde, if you mean to liue my yeares: but happy the father that begot thee, and thrise happy the nurse that fostered such a toward younker as thyself, thou hast a superficial twang of a little something: an

Digitized by Google

Italian ribald can not vomit out the infections of the world, but thou, my pretty Juuenall, an English horrell lorrell, must lick it up for restoratiue, & putrifie thy gentle brother ouer against thee, with the vilde impostumes of thy lewd corruptions: God bless good mindes from the black enemy say I. I know you haue bene prying like the deuill from east to west, to heare what newes; I will acquaint thee with some, & that a secret distillation before thou goest. He that drinketh oyle of prickes shall haue much adoe to auoyd sirrope of roses; and he that eateth nettles for prouender, hath a priuiledge to pisse vpon lillies for a litter. I prethee sweete natures darling insult not ouermuch vpon quiet men, a worme that is trodden vpon will turne againe, and patience loues not to be made a cart of Croyden. I doe begin with thee now, but if I see thee not mend thy conditions, Ile tell you another tale shortly, thou shalt see that I can doo't; I could bring in my author to tell thee to thy face, that he hath found thee a foole in retaile; thou seest simplicity can not double, nor plaine dealing cannot dissemble, I could wish thee to amend thy life and take heade of the Beadle.

Vale qui ridiculose hæc legeris.

Finis."

J. H.

ART. DVIII. *A treatise named Lvcasolace, devided into fower bookes, which in part are collected out of diuerse authors in diuerse languages, and in part deuised by Cyprian Lvcar, gentleman. The con-*

Digitized by Google

tents of the said fower bookes are declared in the sixt page. Dispares mores disparia studia sequuntur. Tra sepolto teſoro, & occulta sapienza, non si conosce alcuna differenza. [Printer's device] *Imprinted at London by Richard Field for Iohn Harrison, and are to be sold at his shop in Paules Church yard at the signe of the Greyhound.* 1590. *4to. pp.* 168.

Dedicated "To the Right Worshipfvll his brother-in-law, Maister William Roe, Esqvier, and Alderman of the honorable citie of London," and devised rather to profit "friendes and louing countriemen, then to please the eares of the eloquent rethoritian or curious schooleman, for as a lofty and long discourse that will make of a molehill a mountaine, and of an emmit an elephant, is a thing irkesome vnto them which desire plainnesse and couet breutie, so a plaine sense with truth and hartie affection vttered to friend is most allowable." Dated "from my house in London the 1 day of May in the yeare of the creation of the world 5552, and in the yeare of our redemption, 1590. Your louing brother-in-law Cyprian Lvcar."

The work is principally on the art of measuring, and in addition to every page having geometrical lines and angles, are several folding plates. In one is a representation of a "kinde of squirt made to holde an hoggeshed of water," for the purpose of extirpating fires, and appears not improbably the origin of the engines now in general use.

Art. DIX. *A short and plaine dialogve concerning the vnlawfulnes of playing at cards or Tables, or*

Digitized by Google

any other game consisting in chance; offered to the religious consideration of all such as make conscience of all their waies. 1 *Thessal. v.* 21. *Trie all things and keepe that which is good. Imprinted at London for Richard Boile.* 12*mo. eight leaves.*

By the epistle addressed "to the Right Worshipfvll Master Lionel Maddison, Maior, the Aldermen, his brethren, and the godly Burgesses of Newcastle vpon Tine; Iames Balmford wisheth the kingdome of God and his righteousnesse that other things may be ministred vnto them;" and which concludes "if magistrates, who should not carrie the sword in vaine would doe what they may by law, to banish these forbidden past-times, or rather lost-times, I doubt not but that preaching and writing against them would more mightily preuaile; and this good would come of it, many would applie themselves to better exercises, there would bee lesse time mispent in alehouses and God lesse prouoked to displeasure against vs. But these things I referre to the consideration of the wise, and this my dialogue to the iudgement of the godlie, chiefly to you, whose good I wish especially. Farewell, from my studie the first of Ianuarie 1593." The work condemns dice, cards, tables, and all games of chance or lottery with many scriptural allusions in proof of their unlawfulness.

Art. DX. *A treatise concerning the right vse and ordering of Bees; newlie made and set forth, according to the author's owne experience: (which by any heretofore hath not been done). By Ed-*

Digitized by Google

mund Southerne, Gent. Better late than neuer. [Printer's device of two hands clasping, &c. *Herbert*, 1242.] *Imprinted at London by Thomas Orwin for Thomas Woodcocke, dwelling in Paules Church yard at the signe of the Blacke Beare.* 1593. *4to.* 17 *leaves.*

An Epistle Dedicatory "to the Right Worshipfull Mistres Margaret Astley,* wife to John Astley, Esquier, Master and Treasurer of her Maiestie's Iewels and Plate, and Gentleman of her Highnesse Priuie Chamber." Followed by an address "to the reader."

The treatise is divided under various heads, and concludes with the following story.

"I remember once there was a gentleman, a very friend of mine, which had good store of bees, vnto whom the parson (who yet liueth, and I feare is one of Martin Malapert's house) came and demanded tythe bees. Tythe bees (quoth the gentleman) I neuer yet payd any, neither is it the custome in this parish, and I am loth to be the first that shall bring it vp, and yet I am very willing to pay my due; honey, money and waxe, you shall haue with al my heart, but bees cannot be told, therefore how shall I pay them. Told or told not, (quoth the parson) or due or due not, I will haue the tenth swarme, and you were best bring them home to my house. Why, then I might deceive you (quoth the gentleman) and bring you a castling, or an after-swarme for a whole swarme. Well

* Who was buried at Maidstone in Kent, 1601; see Gent. Mag. Vol. LVII. p. 548.

Digitized by Google

(quoth the parson) the honey, money, and waxe shall make amends for that. But you can neuer haue profite of these bees if they be eastlings, (quoth the gentleman) which I bring you. It is no matter for that, (quoth the parson) bring them me, I pray you. Well it shall be done (quoth the gentleman). It fortuned within two daies the gentleman had a great swarme, the which he put into a hiue, and towards night carried them home to the parson's house, the parson with his wife and familie he found at supper in a faire hall, the gentleman saluted them, and told the parson he had brought him some bees. I mary (quoth the parson) this is neighbourly done, I pray you carrie them into my garden. Nay, by my troth (quoth the gentleman) I will leaue them euen here. With that he gaue the hiue a great knocke against the ground, and all the bees fell out, some stung the parson, some his wife, and some his children and familie, and out they run as fast as they could into a chamber, and well was he could make a shift for himselfe leauing their meate vpon the table in the hall. The gentleman went home, carrying his emptie hiue with him. On the next morning the bees were found in a quickset hedge by a poore man, who since hath had good profite of them, and is yet liuing. Within foure daies after the gentleman was cited to appeare before the ordinary; who, when he came, demaunded why he had used the parson after that maner. Why sir, (quoth the gentleman) I haue not misused him to my knowledge. No, (quoth the parson) did you not make your bees sting me and all my folkes? Not I, (quoth the gentleman) but you would needes,

Digitized by Google

haue a swarme of bees, the whiche I brought you home according to your owne request, and left in your hall, and since I sawe them not. I but (quoth the ordinary) why did you not let them alone in the hiue? So I would (quoth the gentleman) if they had been in mine own garden. Why did you not let the parson haue the hiue? (quoth the ordinary). I could not spare it (quoth the gentleman), for I bought my hiue in the market, and I am sure, as couetous as he is, he can haue no tythe of that which I buy in the market according to the English lawes; but I did by his bees as he willed me, and as I haue done by all his other tythes, which I haue euer left in his hall, and so I did these, and yet there was no bees euer demaunded for tythes in our parish till now, and besides, the statute for tythes in this case prouided is on my side, but honey, money and waxe he shall haue with a good will. And that is not much amisse (quoth the ordinary). So noting the circumstances of every cause, gaue sentence that both of them should stand to their owne charges. So they were contented, and afterward became friends, and if they doe not well, I pray God we may. Finis."

ART. DXI. *A Briefe Chronologie of the Holie Scriptures, as plaine and easie as may be, according to the extent of the seuerall historicall bookes thereof; comprised first in a few Verses to a short viewe for some helpe of memorie, and afterward more particularly layd forth and explaned, for a further light to the course and proceedings of the*

Digitized by Google

holy Storie, with a catalogue of the holy prophets of God, as touching the times wherein they prophesied. London: Printed by John Harrison, for Thomas Man, 1600, 8vo. pp. 77, besides introduction.

A PROSE address to the reader is subscribed "Thine in the Lord, R. A." Then follows "A Briefe Chronologie of the Holy Scriptures; comprised first in a few verses," which may entitle the writer to a nich among the poets if such an arbitrary conclusion can be drawn in his favour, when of eighteen four-line stanzas not one of them has higher pretensions to poetry than the following specimen;

"Sacred Genesis first of all,
The scripture storie doth contain,
Of yeers 2 thousands, hundreds three,
And sixtie eight, since world began."

"Thus times and seasons if thou weigh
The more exact, the better stay:
But if thou do this vse neglect,
The greater skill, the worse defect."

ART. DXII. *The Araingment of lewde, idle, froward, and vnconstant women; or the vanitie of them, choose you whether. With a Commendacion of wise vertuous and honest Women. Pleasant for married men, profitable for young men, and hurtfull to none. London: Printed by Edw. Alde for Thomas Archer, and are to be solde at his shop in Pope's-head Pallace nere the Royall Exchange.*

Digitized by Google

1615. [Reprinted for M. Stace, Middle Scotland Yard, 1807.] *4to. pp.* 64.

ART. DXIII. *Ester hath hang'd Haman; or an answere to a lewd pamphlet, entituled, the Arraignment of Women. With the arraignment of lewd, idle, froward and vnconstant men, and Hvsbands. Diuided into two parts; the first proueth the dignity and worthinesse of Women out of diuine Testimonies. The second shewing the estimation of the Fœminine sexe, in ancient and pagan times; all which is acknowledged by men themselues in their daily actions. Written by Ester Sowernam, neither maide, wife, nor widdowe, yet really all, and therefore experienced to defend all. John,* viii. *7. He that is without sinne among you, let him first cast a stone at her.*

Neque enim lex iusticior vlla
Quam necis artificem arte perire sua.

London: Printed for Nicholas Bourne, and are to be sold at his shop at the entrance of the Royall Exchange, 1617. [Reprinted ut sup.] *4to. pp. 53.*

THE republication of these rare tracts is with such minute attention to typographic similarity as to render the scarcity of the old copies immaterial. To ensure general circulation and accommodate readers who feel interested in the manners of society, and in the page of the satirist seek for a trait of the age gone by, the reprint is at a price that merely covers the expense.

J. H.

Digitized by Google

ART. DXIV. *Vienna. Noe art, can cure this hart. Wherein is storied ye valorous atchieuements, famous triumphs, constant loue, greate miseries, and finall happines, of the well-deseruing, truly noble and most valiant kt, Sr. Paris of Vienna, and ye. most admired amiable Princess the faire Vienna. London: Printed for Richard Hawkins, and are to be sould at his shop neere Sarjeants Inne in Chancery lane. 4to. pp.* 180. *n. d.*

THIS romantic novel is considered scarce. The above title is engraved by Gifford on a shield, surmounted by a heart and trophy; the hero and heroine full size, uniting their hands under the direction of Love, with other devices incident to the work, and afterwards minutely described in eight couplets. Four commendatory poems follow from the several pens of Io. Mat. and Ralph Egnirawniam, and six lines subscribed "your kinsman, brother-in-law, and friend, Richard Mynshull."

From the type it appears to have been printed early in the seventeenth century. A character having the power of enchantment, so materially necessary in forming a legitimate romance, is wanting; but every page is pregnant with adventures and fictions of splendid tournaments and fearful battles, or teems with the wailings of suffering love and cruel disappointment. The feats of Sir Paris are numerous, and would have entitled him to an honorary seat at Arthur's round table, had he flourished at that period. The precise time at which the author means to place his history is the nearest ascertained by the following passage.

Digitized by Google

" Fortune, that wayted (though yet a farre off) on Paris unknowne merit, gave him a befitting occasion to doe Vienna (though still covertly) more pleasing and more glorious service. For there had lately falne out in the French court a great contention, betwixt the native barons and some severall noble forraigners, that then for their pleasures followed that court in honour of the king. The controversy was, whether was most fairer or the more vertuous of these three ladies; Valentia, the great Duke of Bourbon's daughter; Vienna, the Dauphin's sole heyre of Viennoys; or the Lady Margaret, sister to the King of England." To decide this important question the French King " commanded that a solemne and royall Iusts (in honour of the three ladies) should be proclaimed throughout all his kingdome to be holden in Paris, at Pentecost following free for all commers." On the appointed day " Aurora no sooner shewed her morning's blush, but that the French King, ashamed of his sluggishnesse, rose and rid to see the three high artificiall mounts, which he had caused to be erected and made for the three ladies to sit on; who no sooner were come and placed, but that the Duke of Bourbon came marching in with a rich garland, made all of orient pearle, hanging on a blew banner, with his coate of armes on the other side, and placed it on the mount belonging to Valentia, on her left aside. Then followed the Daulphin of Viennois with a rich coller of esses, beset all over with rubies, hanging on a white banner, with his armes displayed on the other side, and plac'd it on Vienna's mount, on the right hand of his daughter.

Digitized by Google

Then came England's royall king, with an imperiall crowne of burnisht gold, set with Indian diamonds, and blew saphirs, supported betwixt two regall lyons hanging on a red banner, and plac'd it on the middle mount before his sister the Lady Margaret." Hither Sir Paris comes disguised, and, as customary, triumphs in obtaining the crown of artificial lilies to be placed on Vienna's head " for sole and soveraigne Queene of absolute and matchlesse beauty."

The narrative has, occasionally, an attempt at humour, or wit, by an artificial or garbled language, of half puns, in a quibbling repetition of words of similar sound, but varied meaning. There are some pieces of poetry interspersed, of which the following is sufficient specimen.

" Sleepe, sleepe, O sleepe! sweete lady sleepe,
Cloud not your beauty with blacke care;
Cares doe consume, griefe hath no grace;
Your graces griefe, weares beauty bare.
Then sleepe, O sleepe, sweete lady sleepe,
Let me, ah me; your sorrowes keepe.

Sigh not at all, all is in vaine,
In vaine are sighes; sighes doe confound;
Times haue their turnes, turne then your teares,
Your woe, with woe my heart doth wound.
Then sleepe, O sleepe, sweete lady sleepe,
Your slaue alone for you will weepe!

O cruell dame, Loue's second choise,
O choise the change of Nature's loue,
O Loue forlorne, slaue vnto time.
O time corrupt, vertues remoue;

Digitized by Google

Why trouble you her quiet sleepe,
Since I for her doe daily weepe.

Sleepe, sleepe, O sleepe! faire lady sleepe,
Your sorrowes haue all sorrowes spent,
Hope doubt hath slaine, dead is dispaire,
And Loue will crowne you with content.
Then sleepe, O sleepe, sweet lady sleepe,
No cause there is why you should weepe."

In the title are two small shields, one having a blazing star dexter chief and nine cross crosslets, pearl; the other two bars surmounted with a lozenge, and alluded to in the last couplet describing the title:

" If that the barres were red and scutch'd on white,
The coate would show who did this story write."

At the conclusion of the story is another couplet which, in an Ænigma, gives the name, as I conceive, of Man-war-ring.*

" The image of God, the wrath of Mars, and pledge
of nuptiall rites,
Records his name, that for his friend, this triviall toy
did write."

The friend was, probabably, his brother-in-law, Mynshull, whose lines finish

" —— with thankes for this thy well wrote story,
Though mine it is; yet thine shall be the glory."

J.H.

* The strange signature to the first three induction poems reversed (*Mainwaringe*) appears to establish this suggestion of the author's name.

Digitized by Google

ART. DXV. *Meditations and Praiers, gathered out of the sacred letters and vertuous writers: disposed in fourme of the Alphabet of the Queene, her most excellent Maiestie's Name. Whereunto are added comfortable consolations (drawen out of the Latin) to afflicted mindes.*

"Multæ tribulationes Justorum, et de omnibus liberabit eos Dominus." PSAL. xxxiv.

"The head of vertue is the feare of God, which goeth with the chosen woman, and is knowen of the rightuous and faithfull: She filleth the whole house with her ritche giftes, and the garners with her treasure."

ECCLE. i.

Imprinted at London, in Fleetestreat, by Henry Wykes. No date. b. l. 8vo. extending to K k folding in fours.

At the back of the title is the following acrostic.

E. "Electe by will of mightie Iove
in royall roumth to sitte,
L. Livinge in chaste Diana's lawe,
with sacred Sabas witte,
I. Iuno dismaide with stately rule,
hath yeelded heavenly mace:
Z. Zenobia serves, wise Pallas sues,
faire Venus seekes her grace.
A. Apollo with his heavenly dome
wantes wisedome to define:
B. Bound if shee be to Nature's lawe;
or if shee be divine,
E. Empiringe us unworthy wightes,
whose gratitude maie gaine,
T. That our renowmed Elizabeth,
H. Here Nestor's yeeres maie rayne."

Digitized by Google

The dedication and this rhyme addressed to Elizabeth are in character with an "old courtier of the Queen's." The writers of that period emulated to pour forth adulatory incense, overstrained compliments, and the most ridiculous panegyrics imagination could devise. With our author, Sir John Conway, Knight, the fashion of the times appears only a secondary motive, for the bombastic strain of flattery, carried through the dedication, is interwoven, in every sentence, with proclaiming his own loyalty and asserting his innocence of the charge for which he was then suffering imprisonment; a circumstance unnoticed in the brief memoirs of the author in my possession. The crime should seem of no small magnitude by the severity of his confinement, during which this work was "gathered without pen or paper," being, as he rather obscurely states, written on his trencher "with leathy pensell of leade."

From the dedication the extracts are rather long, as being the most curious part of the volume; it is "To the highe, puissant, renoumed princesse of al vertue, our moste redoubted Soveraigne Lady Elizabeth, of England, Fraunce, and Irelande, Queene, Defendour of the Christian Faithe; your Maiestie's trew and loyall servant, John Conwaye, prayeth all thinges beseeminge the height of your royall desent, imperiall crowne, and dreadfull dignitie."

"Prayer,"* says the author, "deckinge man's brickle body, in glory," &c. "with able force to encounter the wicked serpent, against whose malig-

* This strange language the Editor pretends not to understand. *Editor.*

Digitized by Google

nities, as the heavenly giftes of prudente skill, and learninge are shrined in royal seat of your unspotted life, associate with moste lowely nature the true victors of regall renowne, exercisinge eche vertue in proper kinde, that iustly maie procure you everlastinge rewarde of undefiled battaile: so under bulwarke of those angelical beauties, pearsinge higheste poincte of starry firmamente, and mounte I saie of heavenly humilities, universally resoundinge all Europe, and making Englande specially blessed: am imboldened to lay before your Highnes these woordes of Salomon, &c.—Great is the force of prayer to a Prince that loveth it, greater to him that useth it, greatest to him that needeth it: the comforte whereof (most puisant Prince (holdeth backe my over-feebled spirite, from her last steppe to that uglye hell of desperation, deeminge there was never earst infelicitie in any degree, equall to mine, whose foes, by sinister suggestions, have not onely usurped the rewarde of my single intent and true service, but Zoylus hath stirred the ministers of your heavy wrathe against mee, to the abandoninge of my desired libertie, suppression, with utter ruine of my poore sequell, and buried my half livinge carkas in the grave of deepe forgetfulnesse, where my voice is hoarsed with cryinges, and my tongue fainted with uttering the griefe of my sorrowfull minde: no doubte, a iuste scourge to the hidden faultes of my past life: but to the very case of my committinge, wherein I am wounded, maimed, wronged and loste, it needeth a true confession, and not a false defense, in any thinge by mee thought or donne, to the prejudice of your

Digitized by Google

royall person, crown, state, or dignitie, I professe before the Almighty as innocent as the childe unseparate his mother's intrayles. Teste seipso, whose wrath I crave in judgement to my thoughts, of any harme to your Highnesse, wherein amidst my sorrowes, yet I ioye, sithence my miserable matter concerns your Excellencie, and my punishment, at your noble pleasure continued or released, which, in weary state, I attende, powringe my pittiful plaintes before the Maiestie of the highest, to dissolve your woorthy harte to acscutomed lenitie, and to fortifie aboade of these sweete woordes in your royall breaste, rendred to a sely suiter, that your Highnesse would ioye with any inferior of my friendes, in the triall of my truth.—What more woorthely beautifieth the Maiestie of kingly rule, advaunceth wisedome to her highest steppe of glory, or can so sweetely make the chiefe harmonie of al good government, as against the wofull afflicted, to deliver clemencie; to eache offender, mercie; to the vertuous rewarde; and in causes doubtful to suspende iudgemente. Truly, these are they which not onely satisfie the heavens and earth with a right aspecte of divine justice, but are chiefe moouers, that the longe abandoned virgin Astrea hath resigned sacred seate, to become your handmayde to highe glory, through all provinces, and strengthneth my feeble partes amid these conflicting daies, encreasing chiefe delight, to nourishe healthe against infection of place, ubi

Unda locusque nocent, & causa valentior istis,
Anxietas animi, quæ mihi semper adest.——

Havinge gathered without penne, or paper, this

Digitized by Google

handfull of pietifull praiers, that geve my pining ghoste her best solace; which effect I laie before your feete; to whiche boldnesse (most triumphant Prince) if you adde desired pardon, allowinge the ripe grayne of my good will in the rudeness of this roughe acte, I shall deeme myselfe thrise happy, and imboldened to presente your Excellency with the larger partes of my imployed travel, which, I truste, shall better agree your Highnesse farther likinge, and would have made it my rather oblation, in steede of this small peece, but that I wante apte instrumentes to publishe the same, and contagion of place that ofte annoyeth, and depriveth my sences their duetifull office, but shall never enforce mee from the bounden duetie of true allegiance—Your Maiestie's in triple bondes of homage, J. Conway."

In the address "to the reader," speaking of the work, he says, "chiefely have I wrought the same, privileaged through the zealous love my gratious governesse hathe in al vertue, to approche her stately presence, as the image of my dewtifull memorye, boaste of my true loyaltie, and viewe of my deepe mysery. Consequently beinge tormented with infinite troubles, broken with the ankor of many cares, restrayned of libertie, spurned of fortune, forsaken of healthe, foregotten of friends, couched in cave of deepe forgetfulnesse, my faithfull service misconstrued, sinister practices allowed, my true loyaltye thereby suspected, and with my renowmed Soveraigne sinisterly defaced; emonge these rigorous rages of rankours raigne, emong these fretting furies of fickle, blind, and frowarde fortune,

Digitized by Google

emong these cruel chaunces of worldely choking calamities, emong these sturdie strivinge streames of stubborne stormye state, sith I finde nothinge that geeveth my consuming carkas comfort, but only praier, &c. &c.——yet knowe from mee, howe hardly I have benne distressed in gatheringe the same to thy behoofe, bothe annoyed with anxietie of minde, by condition of place, and ofte takinge my diet without use of any trencher (beinge estranged all other meanes) thereon with leathy pensell of leade, to bringe to thy gratefull hand this small quantitie of spirituall foode—wherein I have not fedde thee with sugred sape distillinge from Pernasso. I hold it an unpleasaunte discorde in heavenly harmony: not because Mercurie bathed him in Argos bloudde, doo I refuse his ayde, but bicause I am taught by the apostle, that faithe is not grounded in the bewtie of oratour's eloquence, ne yet in pride of painted woordes, but only in diuine grace and guiftes. This posye of flowred praiers beareth no pleasure for Pallas knightes: neither will I looke that any Amphion, whiche will builde a newe Thebes, with the concorde of his muse wil lend it likinge: to please such truely passeth my sclender skill."

Then follow scripture sentences, &c. and the prayers disposed by the Queen's name, in a manner not worth describing, with the "Sententiæ Divinæ." There are two engraved pages, duplicates, at the beginning and end of the volume, with a variety of Latin sentences disposed on a circle and on fancifully twisted garters. J. H.

Digitized by Google

Art. DXVI. *Original Letter of Samuel Danyell the poet.*

The following very interesting Letter of Danyel the poet is transcribed from "*A Compilation of Authentic Evidences, &c. tending to illustrate the Life and Character of Lord Chancellor Egerton,*" with a copy of which the learned author* has favoured me. I trust he will not think I make an ill use of his present by this extract.

An Original Letter of Samuel Danyel, sent to Lord Keeper Egerton with a present of his "Works, newly augmented, 1601;" *extant in the Bridgewater Library.*

Right Honourable,

"Amongst all the great workes of your Worthynes, it will not be the least that you have done for me in the preferment of my brother, with whome yet now sometimes I may eat, whilst I write, and so go on with the worke I have in hand, which, God knowes, had long since been ended, and your Honour had had that which in my haste I have prepared for you, could I have but sustayned myself, and made truce within, and peace with the world.

"But such hath been my misery, that whilst I should have written the actions of *men*, I have been constrayned to live with *children*, and contrary

* The Hon. and Rev. Francis Egerton, Prebendary of Durham, &c. and brother to the Earl of Bridgewater.—This life is not yet published. It was intended for the Addenda of the Sixth Volume of the "Biographia Britannica."

Digitized by Google

to myne own spirit, putt out of that scene, which nature had made my parte; for could I but live to bring this labor * of mine to the Union of Henry, I should have the end of all my ambition in this life, and the utmost of my desires; for therein, if wordes can work any thing uppon the affections of men, I will labour to give the best hand I can to the perpetual closing up of these woundes, and the very keeping them so, that our land may lothe to look over those blessed boundes, which the providence of God hath set us, into the horror and confusion of further and former claymes; and though I know the greatness of the worke require a greater spirit than myne, yet we see that in theas frames of motions, little wheels move the greater, and so by degrees turne about the whole; and God knowes what so poor a muse as myne may worke upon the affections of men.

"But, however, I shall herein shew my zeal to my country, and to do that which my soule tells me is fit; and to this end do I purpose to retyre me to my pore home, and not again to see you till I have paid your Honour my vowes; and will only pray that England, which so much needes you, may long enjoy the treasure of your counsell, and that it be not driven to complayne with that good Roman; *Videmus quibus extinctis Jurisperitis, quam in paucis nunc spes, quam in paucioribus facultas, quam in multis audacia.*

"And for this comfort I have received from your

* The Poem on "The Civil Wars."

Digitized by Google

goodness, I must and ever will remayne your Honour's in all, &c.

I am, &c.

SAMUEL DANYEL."

"*To the Rt. Hon. Sir Thomas Egerton, Knt. Lord Keeper of the Great Seall of England.*" *

ART. DXVII. *The Passions of the Minde. By Th. W. London, printed by V. S. for W. B.* 1601. *Small 8vo. pp. 336, without Preface.*

The Passions of the Minde in Generall. In sixe bookes, corrected, enlarged, and with sundry new discourses augmented. By Thomas Wright. Cantic. 1. [Lat. and Eng.] *London, printed by A. M. for Anne Helme, and are to be sold at her shop in Saint Dunstons Church-yard in Fleet-street,* 1621. *4to. pp. 350, without Introduction.*

THESE appear to be the first and third edition † of an amusing and instructive collection of philosophical Essays, upon the customary pursuits of the mind. Though a relaxation of manners succeeded the gloomy history of the cowl, and the abolition of the dark cells of superstition; it was long before the moralist ventured to draw either example, or precept, from any other source than scripture, and

* In "Certaine Epistles, after the manner of Horace, written to divers Noble Personages." Fol. Lond. 1603; by this author; the first is addressed to Sir Thomas Egerton. It is reprinted in the dedication of "Memoirs of King James's Peers." 1802. 8vo.

† Second edition was, I belive in quarto, 1604.

Digitized by Google

the writings of the fathers. Genius run riot in some instances from excess of liberty, but the calm, rational, and universal essayist, was a character unknown. In the present work there are passages that possess no inconsiderable portion of ease, spirit, and freedom, diversified with character and anecdote that prove the author mingled with the world to advantage; and could occasionally lighten the hereditary shackles that burthened the moral and philosophical writer.

Prefixed to the third edition is an Epistle Dedicatory to the Earl of Southampton, by which it appears to have been posthumously published. The author was first invited to the task by friends, "but (by what occasion it is uncertain) in the inundation of his crosses this worke suffered shipwracke, with many other writings of good and worthy vse, yet at what time he supposed it vtterly lost, or (to vse his owne words) rotting at the bottome of the sea, a fauourable power brought it a shore, where being founde, (as it seemed by such as loued it,) it was taken up, entertained, and dispersed abroad into the hands of diuers of greate note and quallitie." To the second edition he is supposed to have added as much more, and apparently with other matter interspersed, the whole of the fifth book (which is the longest) upon the means to move the passions, is new. The dedication is signed "Thomas Dewe." To the second edition was prefixed a sonnet by Ben Jonson.

The author evidently visited the continent, and has discussed the comparative merit between his own countrymen and some of those on the continent

Digitized by Google

in "the preface vnto the reader," from which the following extracts may amuse. As there is little variation in this part of the work, the first edition has been followed, and also in the further specimens.

It commences, "I have diuers times weighed with myselfe, whence-from it should proceed that Italians and Spaniardes, with other inhabitants beyond the Alpes, should account Flemings, Englishmen, Scots, and other nations dwelling on this side, simple, vncircumspect, vnwarie, easie to be deceiued and circumuented by them. And the cause of my doubting was, for that I had perceued, by long experience in schools, both in Spaine, Italie, France and Flaunders; that Flemings, Scots, and Englishmen, were euer equall, and rather deeper schollers, than either Italian or Spaniardes, so many for so many: whereunto wee may adde the proofe of former ages, wherein al the world wil confesse that our nation hath yeelded as profound and learned schoolmen as any nation vnder the sunne, in like quantitie and proportion. For what country in any age did euer represent vnto the world such venerable wittes, as England, by yeelding our venerable Bede, who, borne in a corner of the world, comprehended the whole world in his boundlesse apprehension and iudgement? What age euer saw, before our Alexander de Hales, a diuine more irrefragable in all his doctrine and opinions, the chiefe maister of schoolemen before that England sent him into Fraunce? In what country euer appeared such a mirror of learning, of subtiltie, of breuitie, of perspicuitie (in deepest matters, and vnto worthy spirites) as when Scotus shewed himselfe in the chaire at Oxford?

Digitized by Google

Whome for his woorth, some other countries with no lesse vntrueth, than ambition, haue chalenged for theirs, and would haue bereaued Englande of one of the worthies of the worlde. What might I not say, of Ocams, of Bacons, of Middletons, in forraine nations more accounted of, than prized at home; whose doctrine the best highly esteeme, whose wittes the wisest admire, and whose opinions innumerable doctours do follow.—Moreouer, let vs cast our eies vpon all sorts of artes and trades, from the very shooe vnto the hatte, from the shirt to the cloake, from the kitchen to the court; and we shall see our nation as well furnished, as compleate, and artificiall as any other, and as all trauellers can well affirme, farre superior to the Spaniardes, and nothing inferior vnto the Italians. I must confes that in some one or other trade the Italians surpasse vs, but they be such, as either England regardeth not at all, or priseth not very much: but, in such as our countrie esteemeth, wee may, either equall or preferre our selues before him.—Northerne and Welchmen, when they come to London are very simple and vnwary; but afterwardes by conuersing a while, and by the experience of other men's behauiours, they become wonderful, wise, and iudicious. The Italians, therefore, and Spaniards, disdaining greatly to dwell long in the country, and betaking themselues almost whollie vnto cities, by a continuall conuersation, even from their youth becom very nimble in the managing of all affaires, and consequently very politique and craftie. For great cities (specially emperiall) affoorde vnto them all sortes of politique prudence, eyther for vniuersall

Digitized by Google

gouernment of the state, or particular gouernement of the state, or particular gouernement of the cittie, or priuate œconomie for a family, or common conuersation with men, al which cities as open schooles teach aboundantly; villages and townes eyther nothyng or very sparingly. The most of our Englishmen contrariwise, eyther dwell in the countrey, or in cities not so populous, wherein they may enjoy such meanes as enable other nations vnto the attainment of wit, policie, and prudence, wherefore this defect of conuersation impeacheth greatly the warinesse of our countrymen with other nations; whereby sundry of our rurall gentlemen are as wel acquainted with the ciuil dealing, conuersing, and practise of citties, as many Kockneys with the manuring of land and affayres of the country.—I would not haue any man to thinke that I am of opinion, that all Italians and Spaniards go beyond all Englishmen in subtiltie and warinesse, for I haue found diuers of our nation, whom I beleeue, neither Italian nor Spaniard could ouer-reach, in what negotiation soeuer; but only I meane that for the most part, those nations surpasse ours in a certaine politique craftinesse, the which nature first bred in them, education perfited, vertue amendeth, and arte discouereth. The which I haue endeuoured first of all (as I thinke) to drawe into forme and method, according to the principles of sciences, hoping that some other will hereby take occasion either to perfite mine, or to attempt a better; my desire is, the good of my country; the effect euery man's prudent carriage; the last end, the glorie of God; whereunto all our labours must tend, and all our actions be directed, and therefore

Digitized by Google

to him let these little sparkes be consecrated to kindle the fire in his holy temple, *& in tremore.*"

The chapters *upon apparell and the literary productions of that period* are selected as interesting sketches of the manners when the author wrote.

"*Discouerie of Passions in Apparell.*

"Extraordinary apparell of the body, declareth well the apparrell of the minde; for some you haue so inconstant in their attire, that the varietie of their garments pregnantly proueth the ficklenesse of their heads; for they are not much vnlike to stage-players, who now adorne themselues gloriously like gentlemen; then like clownes; after, as women; then like fooles; bicause the fashion of their garmentes maketh them resemble these persons. And truely the Frenchmen and Englishmen, of al nations, are not without some good cause noted and condemned of this lightnesse, the one for inuenting, the other for imitating; in other things we thinke them our inferiours, and heerein we make them our maisters; and some I haue heard very contemptuously say, that scarcely a new forme of breeches appeared in the French King's kitchin, but they were presently translated ouer into the court of England. This newfanglenesse proceedeth from an inconstant minde, a prowde hart, and an effeminate affection. Augustus Cæsar had alwayes in hatred, rich and gorgeous garments, because he saide they were banners blasing our pride, and neastes to breede lechery. Wherefore Saint Gregory plainely prooueth that glorious attire proceedeth from pride, because that men or women will not vse their gallant gar-

Digitized by Google

ments, but in such places where they may be seene; and hee that coulde sound the heartes of many vaine persons, should finde the roote of this gay apparrell an vnchaste hart and an arrogant minde. Whereunto well alluded Diogenes, being asked a question of a yoong man, very neatly and finely apparelled; hee sayde hee woulde not answer him before he put off his apparell, that hee might know whether he was a man or a woman, declaring by his effeminate attire his womanish wantonnesse.

"As some offend in too much nicenesse, so others in too much carelessnesse and slouenry, not regarding, in what manner and fashion they shewe themselues abroade, which in some, may come of a certaine contempt they haue of themselues, of pride, and the worlde, but this manner of mortification (howbeit I will not condemne all those that vse it of hypocrisie) yet I holde, that for the most part, it carrieth a smell thereof: I know a man that some holde very godly and religious, yet when hee was to appeare before a prince, he wold always haue the barest cloke he could get, to thintent the King might account him godly, mortified, and a despiser of the world: and perhappes Antisthenes went not farre awrie when he sawe Socrates in a torne coate, shewing a hole thereof to the people; loe, quoth he, thorowe this I see Socrates' vanitie, for mortification standeth well with modestie and decent attire. Wherefore I take it vniuersally that vnseemely garments, and neglect of apparell, for the most part proceedeth from slouth, or hipocrisie; for true and sound vertue requireth grauitie and decencie.

Digitized by Google

" Much might be sayd here concerning the new-fangle madnesse, or lasciuious pride, or vaine superfluities of women's pointing, painting, adorning, and fantastical disguising; but I must say this vice in them to be remedilesse, because it hath been in euery age, euer cried against, and neuer amended; and for my part, I am half perswaded that this sinne carrieth with it a finall impenitence, which women neuer intend to change as long as they liue, but to carry it to the graue: for euery one wil excuse herselfe, because she onely followeth the fashion and custome: if others woulde change, shee would bee contented to immitate; but if you aske another, she will say as much, but none will beginne, and so their pride must be endles, and therfore incorrigible in this world, to be punished in thother."

" *Discouerie of passions in writing.*"

" Who of purpose writeth obscurely, peruerteth the naturall communication of men, because we write to declare our mindes, and he that affecteth obscuritie, seemeth not to be willing that men should conceiue his meaning. The Holy Scripturs I alwaies except, which for many causes admitte some obscuritie: but for men in their writing to followe such a phrase, as hardly you can vnderstand what they say, cannot but proceede, either from confused vnderstanding, because a cleare conceit breedeth perspicuous deliuerie, or affectation of learning, which springeth from pride; for I haue knowne most excellent men endeuoure to speake, and write, the greatest mysteries of our faith, in such playne man-

Digitized by Google

ner, that very deep diuinitee seemed very easie. And I truely am of opinion, that hee is the greatest diuine, and most profitable to the common weale, which can make his learning to be best conceiued.

" To vse many metaphors, poetical phrases in prose, or incke-pot termes, smelleth of affectation, and argueth a proude childish wit. To be peremptorie and singular in opinions, to censure ill, or condemne rashly, without rendering some sound and strong reason, for the most parte, proceedeth from singular selfe loue, and a defectuous iudgment.

" Some will condemne others for writing, because they thinke there be bookes written more than sufficient: this censure commeth, either from a sluggish minde, or enuious to see others good endeuours commended, or else from grosse ignorance, because they neither know the nature of men's wittes, nor the limittes of humane vnderstanding; for if we see the arte of sayling with the compasse, the exercise of artillerie, the manner of printing, of late yeares inuented, augmented, and perfitted; why may not diuers sciences, already inuented, be increased with new conceits, amplified with better demonstrations, explaned in a more perspicuous manner, deliuered in a more ordinate methode?

" Contrary to these be certain itching spirits, who put euery toy in print; they prize their owne works exceedingly, and censure others iniuriously; these may well be compared to certain wild vines, which bring forth many grapes, but neuer mature them: some do it for fame, and some for gaine, and both without discretion, and against their own credite.

Digitized by Google

Therefore great wisedome it were, to write something discreetely, that men's labours may not onely profit themselues, but also bee deriued to others: for what do we account good in it selfe, if it be not communicatiue of goodness to others? *Bonum est sui diffusiuum.* Yet woulde I haue men, not to blabbe out their conceits, without meditation, or good digestion, because, if in all actions it concerneth greatly a man's demeanour, to effectuate them with deliberation and ripenesse; so, much more in writing, which no man hasteth, being distilled drop by drop from the penne, and of it selfe permanent not as wordes communicatiue to some few present auditors, but blazed to the world, and sent to all posteritie.

" Some men, in writing, flowe with phrases, but are barren in substaunce of matter, and such are neither wittie nor wise: others haue good conceits, but deliuered after an affected manner, they put a little liquor into too great a vessel. Others are so concise, that you need a commentarie to vnderstand them; the former bee not without all follie, and the latter lacke not some pride: yet those are not more commendable than these, for those only are tedious thorow their prolixitie, but these are molestfull; bicause they require too great attention, and make a man often spend many spirites, to winne a slender knowledge.

" Many write confusedly, without method and order, and such comprehend not their matter: others are too precise in diuisions, in such sort, that ere you come to the last part, you have forgotten the first members: and this defect I finde in many

Digitized by Google

postils of scriptures. Good distinctions breede perspicuitie, but a multitude engendereth obscuritie; and best I hold it so to distinguish, that distinctions may rather be noted in matter than in wordes."

A chapter to shew "*curiosity in knowing things not necessarie*," has the following conclusion.

"What vaine studies exercise (for most parte) on iudiciarie astronomers, by calculating natiuities, foretelling eue'ts, prescribing the limites of men's liues, foreshewing their perills, and dangers, but meere cosinage & vaine curiosity? How many labour night and day, spend their times and liuings, in alchimie, in searching forth that matchlesse stone which they neuer see, receiuing no other lucre than a continuall baite to feede curiositie? Who would not haue registred him among curious fooles, which labored so many yeres to make a shirt of male with ringes of wood, fitte for no man's profite or good? Who will not admire our nice dames of London, who must haue cherries at twenty shillings a pound, and pescods at fiue shillings a pecke, huske without pease? Yong rabbettes of a spanne, and chickens of an inch? From whence proceedeth this gulling ambition? This spoiling of the croppe? This deuouring and gormandizing of the common weale but from a gluttonous curiositie?"—

From the impediments to virtue I shall select two examples to conclude. "The third impediment is wicked conuersation. Ill examples, and vngodly conuersation imprinted in tender yeeres, & weak soules, take such root that hardly after they can be supplanted; this we see by experience that as those

Digitized by Google

speake, with whome children conuerse, purely, or barbarously, Latine, Greeke, or English, so children learne; euen in like manner as those liue, youth liue, and frame their maners according to their conditions. A man therefore being brought vp among wicked men, for most parte accomodateth himselfe to their humours; the reason is, not only bicause, as men perswade by words, so they doe much more by deedes, euery action being a silent perswasion (our eyes perceiuing their obiectes more certainely than our eares) but also for that many examples, I knowe not howe, come at length, to breede such impressions in men, that euen vices seeme vertues. Let vs not seeke very far for triall, but euen at home! Sometimes I haue seene *Tarleton* play the clowne, and vse no other breeches than such sloppes, or sliuings as now many gentlemen weare; they are almost capable of a bushell of wheate, and if they bee of sake-cloth, they woulde serue to carrie mawlt to the mill. This absurde, clownish, and vnseemely attire, onely by custome nowe is not misliked, but rather approoued.* The

* Tarleton died about 1589. The large breeches worn at that period form an humorous burlesque on our new-piked phrase of small clothes. In the comedy of Damon and Pithias, written before 1556, is the following dialogue.

" *Grimme.* Are ye servants then?

Wyll. Yea, sir, are we not pretie men?

Grimme. Pretie men (quoth you?) nay, you are stronge men; Els you coulde not beare these britches.

Wyll. Are these such great hose?
In faith, goodman colier, you see with your nose:
By myne honestie, I have but one lining in one hose, but seven els of roug.

Digitized by Google

like I might say of long steepled hattes, of going naked in baths and washing places, yea in euery place, as in the Indiaes the vse of many seemeth to take away all abuse."———

Grimme. That is but a little, yet it makes thee seeme a great bugge.

Jack. How say you, goodman colier, can you finde any fault here?

Grimme. Nay, you should finde faught, mary, here's trim geare! Alas, little knave, dost not sweat? Thou goest with great payne; These are no hose, but water bougets, I tell thee playne: Good for none but suche as have no buttockes. Dyd you ever see two suche little Robin ruddockes, So laden with breeches?——(Reed's *Old Plays*, Vol. I. p. 219.)

Heywood, in his *fifth hundred of Epigrams*, makes a certain insect discuss the most convenient residence between a man's big breeches, and a woman's thick ruff. The ruff is pleasing in summer, but,

" In winter the man's breeche is close and warme,
Large walkes for lice to walke warm without harme;
Galleries, garble endes, chambers, parlers, halles,
Cold frost to defend a dosen double walles;
Some seel'd, some hang'd, some di'de, some paynted, some stain'd,
Rentes of all sise, great and small rentes retayn'd.
And when by louce byting, the legge is itching,
The barres of men's breeches haue such strong stitching;
Such bolstring, such broydring, let men stare and stampe,
The louce is as safe there, as hee were in a campe———"

The same writer again ridicules this fashion in the last epigram in his works, entitled, " *of a number of rattes mistaken for deuils in a man's sloppes.*" The wearer, expecting a dearness of provisions, secretes a cheese in his slops, and hauing left them off, some two or three rats conclude upon residing there.

" At three dayes end this man putting these hose on,
Hauing tide his points, the rattes began anon
To start and to stur that breeche rounde about,
To seeke and finde some way, what way to get out;

Digitized by Google

" The fourth impediment is corrupted bookes. The world leadeth vs to sinne, not only by trayning vs vp vitiously and inticing vs by wicked examples, but also, by suggesting vnto vs many occasions of ill, by obscenous and naughty bookes, as light and wanton poets, as Machiuellian pollicies, the Arte of Coniuring, and such other dreggs of men's wits and of-springe of vngodly affections: to these if you adjoyne many shewes, stage playes, and such impure exercises, which tend to the manifest ouerthrowe of tender soules, you shall haue a troupe of soldiers, or rather robbers, seruing the world to winne a kingdome. Indeede I must confesse, that these bookes & exercises corrupt extreamly all good manners, and with a silent perswasion insinuate their matter vnto the chiefe affection and highest parte of the soule, and in all good common weales, are either wholy prohibited, or so circumcised, that no such hurt followeth; as some by stealth purchase, by theft robbing their owne soules of grace

But that breeche was bolstered so with suche brode bars,
Such cranks, such conyholes, such cuts and such stars,
With ward, within ward, that the rattes were as fast,
As though they with theeues in Newgate had bene cast."

This article of dress being translated from the French King's kitchen to our court, as described in the *Discovery of Passions in Apparell*, might give rise to the idea of stealing the fashion, and partly explain the allusion of the porter in Macbeth; who is ready to open the gate to " an English tailor come hither for stealing out of a French hose." And the essay's description in 1601 of the clownish hose as again worn, leaves the conjecture of Warburton upon the passage just quoted without support, while it proves Mr. Malone right; " large breeches were then in fashion." Reed's Shak. Vol. X. p. 122.

Digitized by Google

and goodnesse; yet against these pamphlets I oppose thousandes of spirituall volumes, the holy scriptures, sermons, exhortations, homilies, meditations, prayer bookes, which surpasse the other in number, in efficacie, in learning, and therefore those ought not to be compared with these."

J. H.

ART. DXVIII. *A New Post, with soueraigne Salue to cure the World's madnes. Expressing himselfe in sundrie excellent Essayes or wittie discourses. A Marke exceeding necessary for all men's Arrowes: whether the Great Man's Flight, the Gallant's Rover, the Wiseman's Prickeshaft, the Poore Man's Butshaft, or the Foole's Birdbolt.*

Quantus in Orbe dolus.

By Sir I. D. Knight. Printed for Iohn Mariot. No date. 12*mo. pp.* 110.

"WHETHER," says Anthony Wood, "Sir I. D. be the same with Sir John Davies, I cannot justly tell." Probably, the popularity which that excellent poem *Nosce Teipsum* obtained from the public, immediately on its appearance, might induce the publisher of this little moral treatise to adopt a mode too often pursued, that of affixing the initials of a favourite author for more general recommendation. The date of this work, as given by Wood, is 1620; a period when Sir John Davies was deeply engaged in his professional duties of a lawyer; nor does it bear internal evidence of his hand. The poetical numbers are not equally nervous and po-

Digitized by Google

lished, nor is the prose written with his accustomed correctness.

The preface, which is called "a new post," is no unfavourable specimen to shew the manner and power of the writer, who has divided his work into essays, taking a philosophical view of men and manners; and, in the language of a moralist, rebuking the excess and viciousness of the world.

"A New Post. The world (which is the shop or warehouse of all evills) was never since the beginning unfurnished of most wicked commodities; and as time and men's lusts hath increast the trade, so hath the trade filled up the empty places, and left no vacuity or vast corner in the world unstored and filled up, even from the bottome to the top, with mymicke and fantasticke imperfections: with sinnes of all shapes, of all fashions, of all inventions; sinnes of all proportions and all measures; the great man's creations, the meaner's imitations, the court's ambition, the citie's surfaite, and the countrie's folly. The first being grounded upon envy, the second on pride, and the last on weaknesse; so that, according to the nature of man, the old world is full of old thoughts, and being the nearest to the end is farthest from all amendement, having in it nothing but a covetous hoarding or gathering together of those vices, whose sadde waight cannot choose but shake the body into cinders. This mortall tympanie how many worthy leeches have studiously sought to cure; but their medicines have either not beene received, or else so too early cast uppe in unnaturall vomits, that the vertue hath been lost for want of retention. How

Digitized by Google

hath divinity threatened, morality condemned, satyres whipped, epigrammes mocked, and all in one jointly raised up an earthquake or thunder against the vices and abuses of the times: yet still the world (as drowned in a lethargie or dead sleep) russels and snorts in security, feeding vice to such a monstrous bignesse, that men stand in awe and dare not forsake him, and women tye him to their wastes with above a dozen points of the strongest riban. But may not this feare be taken from men, and this folly untyed from the feminine gender? Yes, questionlesse and with great ease, if they will either take the antidote of reason against this poison of novelty, or bath themselves in the cleare and wholsome streames of moderation and discretion. It is nothing but the want of the discourse of reason which doth breed this madnesse in mankinde; for where it raigneth there can neither be want nor superfluitie; for it boundeth all things within a meane, and governeth with justice and judgment: it hath the true measure of goodnesse, and carryeth so even the ballance which weigheth every excellence, that no grain or drop can be insufficient, but our reason may amend, alter, or correct it. Thus if either moderne philosophers, or our living poets, had instructed the world withall; surely all vice had long since forsaken us, much gall had beene saved in their inke, lesse pepper and more salt had kept vertue in season, without corruption. Since then the knowlege and use of reason is the onely salve to cure these reasonlesse infirmities, it is not amisse in this little dispensatorie to shew the true manner of this composition; that every man know-

Digitized by Google

ing the ingrediants and their naturall operations, each man may be his own physition, and cure those maladies which make the world run mad with toys and fantasmes. It is to be understood then, that to make this excellent balme of reason, every man must take number, place, time, use, art, things naturall, above nature, and against nature, and mixing them with example, distill them into a pure conscience; and the worke is then finished. Now for the nature and operation of these simples, thus in these essayes it followeth."

The work has for a running title "Reason's Academie;" and at the end of the volume is a poem of eleven six-line stanzas, entitled "Reason's Moane," of which the first two will form a sufficient specimen.

"When I peruse heaven's auncient written storie,
part left in bookes, and part in contemplation;
I finde creation tended to God's glory;
but when I looke upon the foul evasion,
Loe! then I cry, I howle, I weepe, I moane,
and seeke for truth, but truth, alas! is gone.

Whilom of old before the earth was founded,
or hearbs, or trees, or plants, or beasts had being;
Or that the mightie canopie of heaven surrounded
these lower creatures, ere that the eye had seeing,
Then reason was within the mind of Jove,
embracing only amitie and love."

J. H.

ART. DXIX. *A treatise against ivdicial astrologie Dedicated to the Right Honorable Sir Thomas Egerton, Knight, Lord Keeper of the Great Seale,*

Digitized by Google

and one of her Maiestie's most Honorable Priuie Councell. VVritten by Iohn Chamber, one of the Prebendaries of her Maiestie's Free Chappell of VVindsor, and Fellow of Eaton College. [A pair of compasses on an ornamented oval, scroll without having motto " *Labore et Constantia.*"] *Printed at London by Iohn Harison, at the signe of the Grey-hound in Pater-noster Rowe.* 1601. *4to. pp.* 132, *without Introduction.**

THE science of astrology has now only a few weak and credulous followers, whose ignorance becomes the dupe of art and cunning; otherwise this treatise, like the " Vulgar Errors" of Dr Brown, should be universally read. The author " having done," says Wood, " no less than a Christian learned man ought to have done, he had reason to look for another reward of his labours than he found. For instead of thanks and commendation for his labours so well placed, he was roughly entertained by Sir Christopher Heyden, Knight, in his defence of judicial Astrology, Cambr. 1603, qu. a work full of no common reading, and carried on with no mean arguments." To this answer Chamber wrote a reply, but did not live to see it printed.†

Leaving astrology to the very few, two passages that notice an early poet may afford more rational amusement for the many. It is the " merrie Skel-

* This volume is printed on large paper, perhaps one of the earliest specimens of that plan being systematically adopted by the printer, the type not being cast for more than an octavo page.

† Wood's Ath. Ox. Vol. I. col. 324, contains a brief memorial of the life and writings of the author. He died Aug. 1, 1604, aged 35.

Digitized by Google

ton, who thrust his wife out at the doore, and receiued her in againe at the window. The storie is well known how the Bishop had charged him to thrust his wife out of the doore," and thus mentioned forms an apposite introduction to the following, which occurs upon the discussion of the supposed change in things that must take place in every leap year.

" The leape yeare for any thing I see, might well vse the defence of merie Skelton, who being a priest, and hauing a child by his wife, euery one cryed out, oh Skelton hath a child, fie on him, &c. Their mouthes at that time he could not stop: but on a holy day, in a mery mood, he brought the child to church with him, and in the pulpit stript it naked, and held it out, saying, ' See this child, is it not a pretie child, as other children be, euen as any of your's; hath it not legs, armes, head, feet, limbes proportioned euery way as it should be? If Skelton had begot a monster, as a calfe, or such like, what a life should poore Skelton haue had then?' So we say for the leape yeare, if it had changed the nature of things, as it is charged, how should it haue done then to defend itselfe? If the nature of any thing change in the leap yeare, it seemeth to be true in men and women, according to the answer of a mad fellowe to his mistresse, who being called knaue by her, replied that it was not possible, for, said he, if you remember your selfe, good mistresse, this is leape yeare, and then, as you know well, knaues weare smockes."

J. H.

Digitized by Google

ART. DXX. *An Apology for Actors. Containing three briefe Treatises. 1. Their Antiquity. 2. Their Ancient Dignity. 3. The true use of their quality. Written by Thomas Heywood—Et prodesse solent & delectare—London: Printed by Nicholas Okes.* 1612. *4to. pp.* 60.

THOMAS HEYWOOD was one of the most prolific writers of his period. A full account of him is inserted in the Biographia Dramatica, where this work is noticed as displaying great erudition. The following extracts are of those parts immediately relative to the English stage. As there is not the usual brief account of the passages omitted, it may be requisite to observe, that the extracts were made several years since, for private use, in consequence of not being able to purchase a copy; and a loan of the work obtained with considerable difficulty.

Dedicated "To the Right Honourable, Edward, Earle of Worcester, Lord of Chepstoll, Ragland, and Gower, Knight of the most Noble Order, &c. &c."

Address—"To my good friends and fellowes, the Citty-Actors." Concluding "So wishing you judiciall audiences, honest poets, and true gatherers, I commit you all to the fulnesse of your best wishes. Your's ever, T. H." 2 pages.

Another "To the Iudiciall Reader," subscribed "Thine, T. Heywood."

Ten lines, Greek poetry, signature Aλ, Γρ.

"In laudem, nec Operis, nec Authoris," thirty-seven lines Latin, subscribed "Anonymous. Sive pessimus omnium Poëta."

Digitized by Google

" To them that are opposite to this worke," four eight-line stanzas, subscribed " Ar. Hopton."

" To his beloved friend Maister Thomas Heywood," twenty-two lines, subscribed " by your friend John Webster."

" To my loving friend and fellow, Thomas Heywood," thirty lines, signed " Rich. Perkins."

" To my good friend and fellow, Thomas Heywood," ten lines signed " Christopher Beeston."

" To my good friend and fellow, Thomas Heywood," signed " Robert Pallant."

" To my approved good friend M. Thomas Heywood," thirty-six lines, subscribed " Your's ever, John Taylor."

" The Author to his booke," thirty lines, signed " Thomas Heywood."

" *An Apology for Actors, and first touching their Antiquity.*

" Mooved by the sundry exclamations of many seditious sectists in this age, who in the fatnes and ranknes of a peaceable common-wealth, grow up like unsavery tufts of grasse, which though outwardly greene and fresh to the eye, yet are they both unpleasant and unprofitable, being too sower for food, and too ranke for fodder: these men like the ancient Germans, affecting no fashion but their owne, would draw other nations to bee slovens like themselves, and undertaking to purifie and reforme the sacred bodies of the church and common-weale (in the trew use of both which they are altogether ignorant,) would but like artlesse phisitions, for experiments

Digitized by Google

sake, rather minister pils to poyson the whole body then cordials to preserve any or the least part. Amongst many other thinges tollerated in this peaceable and florishing state, it hath pleased the high and mighty princes of this land to limit the use of certaine publicke theatres, which since many of these over-curious heads have lavishly and violently slandered, I hold it not a misse to lay open some few antiquities to approve the true use of them, with arguments (not of the least moment) which, according to the weakness of my spirit, and infancy of my judgment, I will (by God's grace) commit to the eyes of all favorable and judiciall readers; as well to satisfie the requests of some of our well qualified favorers, as to stop the envious acclamations of those who chalenge to themselves a priviledge invective, and against all free estates a railing liberty. Loath am I (I protest) being the youngest and weakest of the nest wherin I was hatcht, to soare this pitch before others of the same brood more fledge, and of better winge than myselfe: but though they whom more especially this task concernes, both for their ability in writing and sufficiency in judgement (as their workes generally witnesse to the world,) are content to over-slip so necessary a subject, and have left it as to mee the most unworthy; I thought it better to stammer out my mind, then not to speak at all; to scribble downe a marke in the stead of writing a name; and to stumble on the way, rather than to stand still and not to proceede on so necessary a journey."

Digitized by Google

"Nor do I hold it lawfull to beguile the eyes of the world in confounding the shapes of either sex, as to keepe any youth in the habit of a virgine, or any virgin in the shape of a lad, to shroud them from the eyes of their fathers, tutors, or protectors, or to any other sinister intent whatsoever. But to see our youths attired in the habit of women, who knowes not what their intents be? Who cannot distinguish them by their names, assuredly knowing, they are but to represent such a lady, at such a time appoynted?

"Do not the universities, the fountaines and well-springs of all good arts, learning, and documents, admit the like in their colledges? And they (I assure myselfe) are not ignorant of their true use. In the time of my residence in Cambridge, I have seene tragedyes, comedyes, historyes, pastorals and shewes, publickly acted, in which graduates of good place and reputation, have bene specially parted: this is held necessary for the emboldening of their junior schollers."

The first book has too pieces of poetry incorporated, the one blank verse, about fifty lines; the other, couplet rhyme, forty-four lines, from Ovid.

Of Actors and their ancient Dignitie. The Seconde Booke.

"Amongst us, one of our best English Chroniclers * records, that when Edward the Fourthe would shew himselfe in publicke state to the view of the people,

* Stowe.

Digitized by Google

hee repaired to his palace at St. Iohnes, where he accustomed to see the City Actors. And since then, that house by the Prince's free gift, hath belonged to the Office of the Revels; where our court playes have beene in late daies yearely rehersed, perfected, and corrected, before they come to the publike view of the Prince and the nobility."

"To omit all the doctors, zawnyes, pantaloones, harlakeenes, in which the French, but especially the Italians, have beene excellent; and, according to the occasion offered, do some right to our English actors, as Knell, Bentley, Mils, Wilson, Crosse, Lanam, and others: these, since I never saw them, as being before my time, I cannot (as an eye-witnesse of their desert) give them that applause, which no doubt, they worthily merit; yet by the report of many juditial auditors, their performance of many parts have been so absolute, that it were a kind of sinne to drowne their worths in Lethe, and not commit their (almost forgotten) names to eternity. Heere I must needes remember Tarleton, in his time gratious with the Queene his soveraigne, and in the people's generall applause; to whom succeeded Wil. Kemp, as wel in the favour of her Majesty, as in the opinion and good thoughts of the general audience. Gabriel, Singer, Pope, Phillips, Sly, all the right I can do them is but this, that though they be dead, their deserts yet live in the remembrance of many. Among so many dead let me not forget one yet alive, in his time the most worthy, famous Maister Edward Allen. To omit these, as also such as for

Digitized by Google

divers imperfections, may be thought insufficient for the quality. Actors should be men pick'd out personable, according to the parts they present; they should be rather schollers, that though they cannot speake well, knowe how to speake, or else to have that volubility, that they can speake well, though they understand not what; and so both imperfections may by instruction be helped and amended: but where a good tongue and a good conceit both faile, there can never be good actor. I also could wish, that such as are condemned for their licentiousnesse, might by a generall consent bee quite excluded our society: for as we are men that stand in the broad eye of the world, so should our manners, gestures, and behaviours, savour of such government and modesty, to deserve the good thoughts and reports of all men, and to abide the sharpest censures even of those that are the greatest opposites to the quality. Many amongst us, I know to be of substance, of government, of sober lives, and temperate carriages, house-keepers, and contributary to all duties enjoyned them, equally with them that are rank't with the most bountifull: and if amongst so many of a sort, there be any few degenerate from the rest in that good demeanor, which is both requisite and expected at their hands; let me entreat you not to censure hardly of all for the misdeeds of some, but rather to excuse us, as Ovid doth the generality of women.

'Parcite paucarum diffundere crimen in omnes,
Speetetur meritis quæque puella suis.

For some offenders (that perhaps are few),
Spare in your thoughts to censure all the crew,

Digitized by Google

Since every breast containes a sundry spirit,
Let every one be censur'd as they merit.

" Others there are, of whom should you aske my opinion, I must refer you to this Consule Theatrum. Here I might take fit opportunity to reckon up all our English writers, and compare them with the Greeke, French, Italian, and Latine poets; not only in their pastorall, historicall, elegeicall, and heroicall poems, but in their tragicall and comical subjects; but it was my chance to happen on the like, learnedly done by an approved good scholler, in a booke called ' Wit's Comonwealth,' * to which treatise I wholy referre you, returning to our present subject. Julius Cæsar," &c.

Of Actors, and the true use of their quality. The third book.

" To proceed to the matter: First, playing is an ornament to the citty, which strangers of all nations, repairing hither, report of in their countries, beholding them here with some admiration: for what variety of entertainment can there be in any citty of Christendome, more then in London? But some will say, this dish might be very well spared out of the banquet: to him I answere, ' Diogenes, that used to feede on rootes, cannot relish a march-pane.' Secondly, our English tongue, which hath been the most harsh, uneven, and broken language of the world, part Dutch, part Irish, Saxon, Scotch, Welsh; and indeed a gallimaffry of many, but perfect in none; is now by this secondary meanes

* Or rather " Wit's Treasury," by Francis Meres.

Digitized by Google

of playing, continually refined; every writer striving in himselfe to adde a new florishe unto it: so that in processe, from the most rude and unpolisht tongue, it is growne to a most perfect and composed language, and many excellent workes, and elaborate poems writ in the same, that many nations grow inamored of our tongue (before despised). Neither saphicke, ionicke, iambicke, phaleuticke, adonicke, gliconicke, hexameter, tetramiter, pentamiter, asclepediacke, choriambicke, nor any other measured verse used amongst the Greekes, Latins, Italians, French, Dutch, or Spanish writers, but may be exprest in English, be it in blanke verse or meeter, in distichon or hexastichon, or in what forme or feet, or what number you can desire. Thus you see to what excellency our refined English is brought, that in these daies we are ashamed of that euphony and eloquence which, within these sixty years, the best tongues in the land were proud to pronounce. Thirdly, playes have made the ignorant more apprehensive, taught the unlearned the knowledge of many famous histories, instructed such as cannot reade in the discovery of all our English Chronicles: and what man have you now of that weake capacity, that cannot discourse of any notable thing recorded even from William the Conqueror, nay from the landing of Brute, until this day, beeing possesst of their true use?"

"Our antiquity [as actors] we have brought from the Grecians in the time of Hercules: from the Macedonians in the age of Alexander: from the Romans long before Julius Cæsar, and since him

Digitized by Google

through the reigns of twenty-three emperoures, succeeding even to Marcus Aurelius. After him they were supported by the Mantuans, Venetians, Valencians, Neopolitans, the Florentines, and others: since, by the German Princes, the Palsgrave, the Landsgrave, the Dukes of Saxony, of Brounswicke, &c. The Cardinall* at Bruxels, hath at this time in pay, a company of our English comedians. The French King allowes certaine companies in Paris, Orleans, besides other cities: so doth the King of Spaine, in Civill, Madrill, and other provinces. But in no country they are of that eminence that ours are: so our most royall, and ever renouned soveraigne, hath licensed us in London: so did his predecessor, the thrice vertuous virgin Queene Elizabeth, and before her, her sister Queene Mary, Edward the Sixth, and their father, Henry the Eighth: and before these in the tenth yeare of the reigne of Edward the Fourth, Anno 1490, John Stowe, an ancient and grave chronicler, recoords (amongst other varieties tending to the like effect) that a play was acted at a place called Skinner's-well, fast by Clerken-well, which continued eight dayes, and was of matter from Adam and Eve, (the first creation of the world.) The spectaters were no worse than the royalty of England. And amongst other commendable exercises in this place, the Company of the Skinners of London held certaine yearely solemne playes. In place whereof now in these latter daies, the wrestling, and such other pastimes have been kept, and is still held about Bartholomew-tide. Also in the year 1390 the fourteenth yeare of

* Cardinall Alfonsus.

Digitized by Google

the reigne of Richard the Second, the 18 of July, were the like enterludes recorded of at the same place, which continued three dayes together, the King and Queene and nobility being there present. Moreover, to this day, in divers places of England, there be towns that hold the priviledge of their faires, and other charters by yearely stage playes, as at Manningtree in * Suffolke, Kendall in the north, and others. To let these passe, as things familiarly knowne to all men. Now to speake of some abuse lately crept into the quality, as an inveighing against the state, the court, the law, the citty, and their governments, with the particularizing of private men's humors (yet alive) noble-men and others. I know it distastes many; neither do I any way approve it, nor dare I by any meanes excuse it. The liberty which some arrogate to themselves, committing their bitternesse, and liberall invectives against all estates, to the mouthes of children, supposing their juniority to be priviledge for any rayling, be it never so violent. I could advise all such to curbe and limit this presumed liberty within the bands of discretion and government. But wise and juditial censurers, before whom such complaints shall at any time hereafter come, wil not (I hope) impute these abuses to any transgression in us, who have ever been carefull and provident to shun the like. I surcease to prosecute this any further, lest my good meaning be (by some) misconstrued: and fearing likewise, lest with tediousnesse I tire the patience of the favourable reader, heere (though abruptly) I conclude my third and last Treatise."

* Qu. Essex?

Digitized by Google

At the end of the volume is the following address from the author to his bookseller.

" To my approved good friend, Mr. Nicholas Okes.

" The infinite faults escaped in my booke of *Britaine's Troy*,* by the negligence of the printer, as the misquotations, mistaking of sillables, misplacing halfe lines, coining of strange and never heard of words: these being without number, when I would have taken a particular account of the *errata*, the printer answered me, hee would not publish his owne disworkemanship, but rather let his owne fault lye upon the necke of the author: and being fearfull that others of his quality, had beene of the same nature, and condition, and finding you on the contrary, so carefull and industrious, so serious and laborious, to do the author all the rights of the presse; I could not chuse but gratulate your honest indeavours with this short remembrance. Here likewise, I must necessarily insert a manifest injury done me in that worke, by taking the two *Epistles* of *Paris to Helen*, and *Helen to Paris*, and printing them in a lesse volume, under the name of another †, which may put the world in opinion I might steale them from him; and hee, to doe himselfe right, hath since published them in his owne name: but as I must acknowledge my lines not worthy his patronage under whom he hath publisht them, so the author I know much offended with M. Jaggard that (altogether unknowne to him) presumed to make so bold with his name.

* Printed in folio, 1609. † Shakspeare.

Digitized by Google

These, and the like dishonesties, I know you to be cleare off; and I could wish but to bee the happy author of so worthy a worke, as I could willingly commit to your care and workmanship.

Your's ever,

THOMAS HEYWOOD."

This little epistle was one of the incontrovertible proofs adduced by the late Dr. Farmer, in his admirable *Essay on the Learning of Shakspeare*, that the immortal bard never travelled out of the pale of the English language. The two pieces of *Paris to Helen*, and *Helen to Paris*, were translations by Heywood, and inserted in his Britaine's Troye, printed by W. Jaggard, in 1609. Jaggard had also published *The Passionate Pilgrimage* in 1599, and a third edition in 1612, which was enlarged by the insertion of Heywood's pieces, and is the subject of the author's censure in the above Postscript. At the end of an invaluable copy of Shakspeare's poems, printed by Lintot, having notes and collations, with earlier editions, in the hand-writing of Dr. Farmer, is the following "N. B. The two pieces '*My flocks feed not*,' and '*As it fell upon a day*;' are subscribed *Ignoto* in England's Helicon, 1600; hence it appears that Jaggard's collection in 1599, where they are ascribed to Shakspeare, was even at that time considered to be of no authority."

J. H.

ART. DXXI. *Miscellanea. Meditations. Memoratives. By Elizabeth Grymeston. Non est rectum,*

Digitized by Google

quod a Deo non est directum. London. Printed by Melch. Bradwood for Felix Norton. 1604. *4to.*

From Lodge's Peerage of Ireland, III. 266, it appears that this female writer was the daughter of Martin Barney, or Bernye, of Gunton in Norfolk, and married Christopher, the youngest son of Thomas Grimston, of Grimston, Esq. in the county of York, by whom she had issue nine children; to the youngest and only survivor of whom she thus inscribed this rare little work.

"To her loving sonne Bernye Grymeston.

"My dearest Sonne, there is nothing so strong as the force of love; there is no love so forcible as the love of an affectionate mother to her naturall childe: there is no mother can either more effectionately shew her nature, or more naturally manifest her affection, than in advising her children out of her owne experience, to eschue evil, and incline them to do that which is good. Out of these resolutions, finding the libertie of this age to be such, as that *quicquid libet licet*, so men keepe themselves from criminal offences; and thy mother's undeserved wrath so virulent, as that I have neither power to resist it, nor patience to endure it, but must yeeld to this languishing consumption to which it hath brought me: I resolved to breake the barren soile of my fruitlesse braine, to dictate something for thy direction: the rather, for that as I am now a dead woman among the living, so stand I doubtfull of thy father's life: which, albeit, God hath preserved from eight several sinister assaults, by

Digitized by Google

which it hath beene sought, yet for that I see that *quem sæpe transit casus, aliquando invenit*, I leave thee this portable *veni mecum* for thy counseller, in which thou maiest see the true portraiture of thy mother's minde, and finde something either to resolve thee in thy doubts, or comfort thee in thy distresse; hoping, that being my last speeches, they will be better kept in the conservance of thy memorie, which, I desire thou wilt make a register of heavenly meditations. For albeit, if thou provest learned, as my trust is thou wilt, (for that without learning man is but an immortall beast) thou maiest happily thinke that if every philosopher fetched his sentence, these leaves would be left without lines; yet remember withall, that as it is the best coine that is of greatest value in fewest pieces, so it is not the worst booke that hath most matter in least words:

"The graveat wits that most grave works expect,
The qualitie, not quantitie, respect."

"And the spider's webbe is neither the better because woven out of his owne breast, nor the bee's hony the worse, for that gathered out of many flowers: neither could I ever brooke to set downe that haltingly in my broken stile, which I found better expressed by a grave authour."

This admonitory epistle runs on to five pages, and appears to be the only original part of the publication, except the following sonnet by a Scotish writer, which indicates that the compiler had deceased before her book was printed.

Digitized by Google

Simon Graham to the Authour, [or rather—to the Work.]

" Goe, famous thou, with ever-flying fame,
That mak'st thy flight on Vertue's wings to soar;
In worlds of hearts goe labyrinth thy name,
That wonder's selfe may wondrous thee adore.
Though th' author's selfe triumph in heavenly glore,
Thou, sacred worke, giv'st mortall life againe:
And so thy worth hath made her evermore
In heaven and earth for ever to remaine.
Her pondrous speech, her passion and her paine,
Her pleasing stile shall be admir'd ilke where.
The fruitfull flowing of her loftie braine
Doth now bewray a Mother's matchlesse care;
While she lives crown'd, amongst the high divines,
Thou on her Sonne celestial sunne downe shines."

Ten pious contemplations occupy the first portion of the volume.

Chap. xi. is entitled " Morning Meditation, with sixteene sobs of a sorrowful spirit,* which she used for mentall prayer: as also an addition of sixteene staves of verse taken out of Peter's Complaint,† which she usually sung and played on the winde instrument." This meditation is an intermixture of prose and verse. The latter is taken from the polished metre of Southwell.

Chap. xii. consists of "A Madrigall made by

* This alliterative title would seem to be borrowed from Hunnis's " Seven Sobs of a sorrowful Soul for Sin;" printed before 1600.

† St. Peter's Complaint, with other poems, by father Southwell, appeared in 1595, and had many subsequent impressions; as has been already specified, in the progress of this publication.

Digitized by Google

Berny Grymeston upon the conceit of his Mother's play to the former ditties.

" How many pipes, as many sounds
Do still impart
To your sonne's hart
As many deadly wounds:
How many strokes, as many stounds,
Each stroke a dart,
Each stound a smart,
Poore captive me confounds.
And yet how oft the strokes of sounding keys hath slain,
As oft the looks of your kind eies restores my life againe."

Chap. xiii. an Evening Meditation, contains " Odes in imitation of the seven penitential psalmes in seven severall kinde of verse." Taken perhaps from the poems of Verstegan, noticed in Censura, Vol. II. p. 165.

Chap. xiiii. and last, entitled " Memoratives," comprehends a selection of ancient moral maxims and sententious reflections, which are highly creditable to the maternal tenderness and good sense of the selector.

T. P.

ART. DXXII. *The Six Bookes of a Common-Weale. Written by J. Bodin, a famous Lawyer, and a man of great experience in matters of State. Out of the French and Latine copies, done into English, by Richard Knolles. London, Impensis G. Bishop,* 1606. *Imprinted by Adam Islip. Fol. pp.* 794.

Digitized by Google

Dedication by Knolles.

To my most especiall good friend, Sir Peter Manwood, Knight of the Honourable Order of the Bath.

" Sir,

" Gathering matter to continue the lives of the Turkish Emperours, but finding nothing hetherto worthy the writing, more than matters common: such having been the policies of latter times, as to keepe secret the reasons and certain knowlege of the doings of great estates, that if some of the most wise, mightie, and honourable, sitting at the helmes of Commonweales, doe not shew the way, posteritie will be defrauded of the most excellent things that many ages have before brought forth: and yet succeeding times shall bring to light so much as God in his owne time seeth best for the good of the Christian Commonwealth. The Sarasin Historie also not to be performed without the light of their own Chronicles, and the stories of many other countries by them conquered and possessed; a more famous and mightie people, and of longer continuance than the Turkes, and the first planters, spreaders, and maintainers of the Mahometane religion: besides the difficulty of the labour to so weake a body, apace declining, wanting all comfort and helpe but your owne, by the experience of so many yeares spent in the former (and the beginning of this, which you have so long since seene) I doubt (if it please God I live to performe it) I must write it shortly, as I did the generall Historie to my

Digitized by Google

Lives. In the mean time having had some leisure, and loath to bestow good houres evill, I thought good to translate these *Six Bookes of Bodin his Commonwealth*, which I here commend unto you. But Sir, my most worthy and only friend, if beside the divers formes of Commonweales, and such other worthie matter, as is here by the author set downe, you wish also to see by what lawes and customs they have been also governed, a thing infinite; I instead of all referre you unto the reading of the Common Law of this realme, which without all doubt in the auntient puritie thereof, for religious sinceritie, wisdom, power, and equall upright justice, excelleth all the laws of men that ever yet were, and a knowledge best beseeming the noble gentrie of this land. To make an end, the whole labours of my life have been and ever shall be comfortable to me when they please you, to whom I have wholly dedicated myselfe. The Lord in his great mercy ever keepe you and all yours. From Sandwich, this 18th day of December 1605.

" Yours ever to be commaunded,

RICH. KNOLLES."

I transcribe this dedication, because so little is known of the writer, of whose History of the Turks Johnson speaks highly in his Rambler. Knolles was a clergyman and schoolmaster at Sandwich, in Kent, from which town sprung the celebrated lawyer Sir Roger Manwood, father of Sir Peter.

As to the subject of this work, the Translator in his Address to the Reader, says, " Long and many yeares agoe Plato, Xenophon, and Aristotle, and

Digitized by Google

in the memorie of our fathers Sir Thomas Moore, (sometimes Lord Chauncellour of this land) all men of great fame and learning, and besides them not many moe, whose works in the space of 2000 years ever came to light, tooke this so noble and weightie an argument in hand; which they yet so passed through, Aristotle only excepted, as that in their most grave and learned discourses is to be seene a certaine imaginarie forme of a perfect commonweale, by themselves diversly fantasied, such as indeed never was, either yet ever shall be, rather than any true shape or fashion of such a perfect estate and commonweale, as hath indeed been, or yet reasonably may be set downe for an example for others to imitate and conforme themselves unto. So that according to these great and learned men's high and statelie conceits, was never yet any commonweale framed, neither yet any great matter from their so absolute imaginations drawn, for the behoofe and profit of such estates and commonweales, as have indeed since been, and wherein we now live. Which I say not in any thing to impaire or deminish the fame and credite of these so renowned and excellent men, whose memoriall live for ever, but onely that the strong opinion conceived of the great knowledge of them, so grave and learned auntients, and especially in matters of state, wherein they as schoolemen had but little or no experience, might not be altogether prejudiciall unto the honourable and reasonable endevors of some others of our time, no lesse, yea and happily better, acquainted with the studies and affaires of estates and commonweales than they were. For if the true value of things bee

Digitized by Google

to be deemed by the necessarie and profitable use thereof, I see not what should let, but that the *Six Bookes of Io. Bodin De Repub.* wherein hee, being himselfe a most famous civilian, and a man much employed in the publicke affaires both of his Prince and countrey, so orderly and exactly prosecuteth all formes and fashions of commonweales, with the good and evill, the perfections and imperfections incident unto the same, and many other matters and questions most necessarie to be knowne for the maintenance and preservation of them, may well be compared, yea and happily not without cause also preferred before any of them, which have as yet taken that so great an argument upon them. Which bookes by him for the common good of his native countrey onely, first written in French, (and seven times printed in three yeares space, a thing not common) at such time as that mightie kingdom began now after the long and bloodie civile warres againe to take breath, were by him afterwardes for the publicke benefit of the rest of the Christian kingdomes and commonweales turned into Latine also: which to doe he was the rather mooved, for that, as hee himselfe sayth, at the time of his employment here in England, he certainly understood one Olybius a Frenchman, privately in noble men's houses in London, and another likewise in the University at Cambridge, with great obscuritie and difficultie there to interprete those his bookes of a commonweale, then written but in French onely: which was as much as in him lay to make the same common unto all men, the chiefe scope and drift of him in the whole worke being to make the subjects

Digitized by Google

obedient unto the magistrates, the magistrates unto the princes, and the princes unto the lawes of God and Nature. Which his so good and Christian an intent and purpose in some part to further, I out of French and Latine copies have into our owne vulgar translated that thou seest: seeking therein the true sense and meaning of the author, rather than precisely following the strict rules of a nice translator."

ART. DXXIII. *A Briefe of the Bible's History; Drawne first into English poesy, and then illustrated by apt Annotations: whereto is now added a Synopsis of the Bible's doctrine. The third Æditio: in sundry things amended and enlarged. By Henoch Clapham. Imprinted at London by R. B. for Nathaniell Butter.* 1608. 16*mo*.

HENOCH CLAPHAM was the publisher of other performances. The present diminutive work is inscribed to Henry, Prince of Wales. An Address follows, "to all young one's in Christ's schoole." The second part is dedicated to the Archbishop of Canterbury. The Annotations display much biblical knowledge, but the metre is so contracted as almost to threaten annihilation to the sense and meaning of scripture; while it possesses not the rhythm of verse. The New Testament is thus commenced, in what this Lilliputian poet calls "the first staffe."

"Idumean Herod
King in Judea,

Digitized by Google

What time hee raigńd
our Jacob's star appeares:
Jesus is borne,
Immanuel, Messiah,
Shiloh, the seed
of woman, in full yeares:
A virgin brings
him forth; even Mary, who
Betrothed was
to Joseph, all should know."

The prose commentary on this metrical brief extends to eight pages. *

T. P.

ART. DXXIV. *The Blazon of Jealousie. A subject not written of by any heretofore. First written in Italian, by that learned gentleman Benedetto Varchi, sometimes Lord Chauncelor vnto the Signorie of Venice: and translated into English, with speciall notes vpon the same. By R. T. Gentleman. London. Printed by T. S. for John Busbie, and are to be sould at his shop in S. Dunstan's Church-yard in Fleet street.* 1615. *4to. pp.* 87, *exclusive of preface, &c. which comprise* 14 *more.*

THE dedication from the English translator is "To Sir Edward Dimmock Knight, the most worthy and generous champion vnto the Sacred Maiestie of Great Britaine, &c." This is signed R. T. and dated "from my lodging in Holborne, this 7 of November, 1614."

* This article was omitted, by oversight, among the Poetry, to which it belongs.

Digitized by Google

"The Blazon of Jealousy" was, it appears, first written and delivered as an oration before the academy of the Infiammati at Padua by Varchi; it was then published in Italian by Francesco Sansovino, an intimate friend of the author's, who dedicates it "to the no lesse noble then faire, and yet not more faire then learned, the Lady Gaspara Stampa." The translator was ROBERT TOFTE, and it is evident he was acquainted with the most eminent writers† of his day, and was himself a poet.‡

Prefixed to the work are short accounts of the author and the first publisher, which are followed by commendatory verses addressed to the translator; these are signed "Il Incognito, Anth. Mar. W. L." The last are not inharmonious.

"So many write, some for the fame of prayse;
And some their empty houres to entertaine;
That bookes are held but in these later dayes,
Th' abortive issue of an idle braine.

And hence proceedes the generall disesteeme,
The great neglect of Learning, and of Wit;
When men proue not in action what they seeme,
But write their fancyes, rather then what's fit.

* In the notes to this work several persons are mentioned, particularly Henry Constable, whom he terms an "old acquaintance and friend;" Thomas Watson, "a quondam kind acquaintance;" Drayton, George Wither, and others.

† In a note, p. 6, he says that he translated "Ariosto's Satires into English verse, with Notes upon the same, although," continues he, "unknown to me, they were set forth in another man's name."

Digitized by Google

Which errour thou obseruing, and our age
Fallen into an incurable disease,
Walk'st not with those in common equipage,
But writ'st as well to profit as to please.
This little booke shewes wit and learning to,
A great deale more than greater volumes doe."*

After the "Blazon of Jealousy" is a long poem, in octave measure, entitled "*The Fruits of Jealousie. Contayning the disasterous Chance of two English Lovers, ouer-throwne through meere Conceit of Jealousie.*" This is preceded by an address "to the courteous reader," in which the author says, "I had thought for thy better contentment to haue inserted (at the end of this booke) the disastrous fall of three noble Romane gentlemen ouerthrowne thorow jealousie, in their loues; but the same was, (with Ariosto's Satyres translated by mee out of Italian into English verse, and notes upon the same,) printed without my consent or knowledge, in another man's name: so that I might iustly (although not so worthily) complaine as Virgil did:

'Hos ego versiculos feci, tulit alter honores.'

"In lieu whereof, I make bold to acquaint thee with another like subiect, of an English gentleman, a quondam deare and neare friend of mine, who was so strangely possest with this fiend jealousie, as (not many years since) through a meere fantasticque

* I omit giving any extract from this work of Varchi, owing to the matter being so connected as to render it impossible without a complete analysis, which the limits of Censura Literaria will not allow. The notes by the Translator, which are very numerous, prove the extent of his reading, and do him the greatest credit.

Digitized by Google

and conceited suspicion, after he had long enjoyed the friendship of a fayre gentlewoman, he (on the sodaine) shooke her off, and vtterly forsooke her, sending her (for his last fare-well) this most bitter and vnkinde letter following."—

"As for the verse I must confesse, 'tis like the old Venetian hose, of an auncient fashion: but thou must consider that some (though not many) yeeres are past and gone, since this was made: at what time, it was well liked and much sought after. But this nice age, wherein wee now liue, hath brought more neate and teirse wits into the world; yet must not old George Gascoigne, and Turberuill, with such others, be altogether reiected, since they first break the ice for our painter poets, that now write, that they might the more safer swimme in the maine ocean of sweet poesie."

Well may the "Loue (but not louing) letter," for such is the running title, be compared to "old Venetian hose;" for never can more tattered, more coarse, or more unfashionable poetry be perused; if the following can be termed poetry.

"When cherries could not gotten be
With us, for money, love, nor fee,
I four-score miles did send in hast,
Lest that thy longing should be past,
And for one pound, five pounds I paid,
Before my man could have them weigh'd:
So got I thee, rare plumbs and nuts,
Pears, apples too to fill thy guts;
Thou sayest these were but trifles all,
Yet cost they not as trifles small,"

I am tired of transcribing, as I doubt not the rea-

Digitized by Google

der is of perusing, this lamentable epistle, which we are told had such effect on the tender heart of the lady as to deprive her of life; it is signed "Thine own once, R. M."

I am inclined to suppose the book very rare, as I cannot discover a copy of it mentioned in any of the most eminent catalogues I possess.

P. B.

ART. DXXV. *The Compters Common-wealth; or a voiage made to an Infernall Iland long since discouered by many Captaines, Seafaringmen, Gentlemen, Marchants, and other Tradesmen: but the conditions, natures, and qualities of the people there inhabiting, and of those that trafficke with them, were neuer so truly expressed or liuely set foorth as by William Fennor his Majesties servant. London by Edward Griffin for George Gibbes, and are to be sold at his shoppe in Pauls Churchyard at the signe of the Floure-de-luce.* 1617. *4to. pp.* 85.

DECKAR attacked the glaring vices roaming at large; FENNOR's work is on a more confined scale. As an unfortunate debtor he becomes acquainted with, and describes the city serjeants and jailors; the manner of an arrest, and the disorderly custom of extorting garnish and other fees in a prison. The address to the readers is inscribed "to all cashеerd captaines, or other their inferiour officers, heedlesse and headlesse young gentlemen, especially elder brothers, forsaken seruing-men, roaring-boyes, broken-citizens, country-clients or any other of what art or fashion soeuer, that shall by chance,

Digitized by Google

rather mischance, be vnresistably encountred, and so become tenants against their wils, within the territories of this ensuing Common-wealth, greeting and meeting, rather at an ordinary then here.—— From the Compter in Wood street, 1616, Octob. 23. Yours in what he may, thus bestraited and distracted, *William Fennor.*"

The serjeants that tooke him into custody are thus described. "The one had a face ten times worse then those Jewes that are pictured in Arras-hangings whipping Christ, his blacke hair hung dangling about his eares like elfelockes, that I cannot be perswaded, but some Succubus begot him on a witch; his nose was precious, richly rubified, and shined brighter than any summer's snout in Lancashire. The other of these Pagans had a phisnomy much resembling the Sarazen's head without Newgate, and a mouth as wide vaulted as that without Bishopsgate: I was in a great doubt whether he were an Englishman or no, for I was certified a Dane begot him on a Switzer's wife: and to make him shew the more like himselfe, his ill fauoured visage was almost eaten through with pock-holes, so that halfe a parish of children might easily haue playd at cherry-pit in his face."

The tract is divided into ten chapters. In the third Fennor is introduced to another ward, where he obtains an acquaintance that afterwards advises a publication of the secrets of the prison-house. The demand on his entrance and introduction to his new associates is thus given.

"Sir, are you a prisoner? Yea, sir, said I, fortune and the world haue beene my heavy aduersaries,

Digitized by Google

who conspiring together haue concluded that I must lie heere while the Diuine prouidence doth break the adamantine bond of my dull and Saturnine mishaps. But sir, sayd he, haue you any money? If I haue none (sayd I) make no doubt but my supplies will come in to morrow, and then what is fit to be done, I wil se satisfied: nay (said he) I must not be procrastinated, prorogued or demurred withall, I must haue a garnish of you; a parcell of eighteene pence, I will not spare you if you were my father; I beleeued him, therefore gaue him faire words, desiring him to bee calmer, and the next money that I was blest withall, he should participate of: at this answer hee beganne to looke as scuruily on me, as a whore on a constable, a begger on a beadle or whipping post, as a cheater on a justice; and began to rent out three or foure threepild, huge Basilisco oaths, that would haue torne a Roring-boye's eares in a thousand shatters, telling mee, that the quality of my vsage should bee according to the quantity of my money: which I found true, for when it drew neere bed time, he brought me to a priuy lodging (or indeed a lodging neighbouring nigh the priuy) for the chamber stinkes worse all the yeere long, then a jakes-farmers clothes doth at twelue a clocke at night. But dayes rosiate finger had no sooner boared out the eyes of night, but I got vp, and beganne in a solitary and sadde manner to mourne and pitty myselfe, being more amazed then those that dreamed they saw hell, and had felt the tortures thereof, or those that drunke of *Circe's* cups, and felt themselues turning monsters. Being thus drencht in a boundlesse sea of

Digitized by Google

melancholly, for the space of a fortnight or three weekes together, I resolued to walke into the yard, to see if I could espie any of my friends that were in the master-side, purposing to spend the day away in discourse, but I walkt there an houre or more, and saw none but such as were as melancholly as my selfe; so I determined to walke vp againe; but by chance I turned my head aside, and saw the cellar doore standing open, gaping to swallow any prisoner that drew neere, so hoping to finde some of my old acquaintance there, I stept downe, and being no sooner descended, but I beheld a company of gentlemen, all prisoners, setting at a square table, making themselues exceeding merry with the musike the cans made, being as brimfull of beere, as mine heart was of melancholly, or theirs of mirth, some hauing their pipes neuer out of their mouthes, who puft more smoake out of their noses, then euer came out of Cole-harbar chimneyes, or any brew-house in Saint Katherines: some againe singing as merrily, as if they had beene as free as the mountaine aire: I seeing them in these Bacchanaliall rages, faine would haue slipt by them, but one that sat at the vpper end of the table (hauing a can in one hand and a pipe in the other) desired me to approach and bee one of their society (protesting more kindnesse to me, then a Dutchman will when he is drunke) so proffered me halfe a can; I tolde him I could not pledge him so much, but I would drinke a whole one in conceit; why quoth he, not drinke, Foot, man it is the soule of good Fellowship, the marrow of a poet's Minerua, it makes a man as valiant as Hercules, though he

Digitized by Google

were as cowardly as a Frenchman when he is sober; besides I will proone it necessary for a man to be drunke sometimes, for suppose you should kill a man when you are drunke, you should neuer be hanged for it while you are sober, therfore I thinke it is good for you to be alwaies drunk. Againe, it is the kindest companion and friendliest sin of all the seaues, for whereas most sinnes leaue a man (by some accident) before his death, this trusty Trojan Drunkennesse will neuer forsake him while the breath is out of his body; and lastly, a full bowle of sacke or clarret, or a can of strong beere, will drownd all sorrowes: indeed sir, said I, whether it will drownd all sorrowes or no, I am not greatly experienct in, but I am sure it will drownd our soules; yet sir, for your kindnesse I will bestow the curtesie of the cellar vpon you, and so I called for halfe a dozen, and dranke a little to them all; another that was opposite against mee, askt me if I would drink tobacco, so proffered me the pipe, which I denied, telling him that I would not be conuersant with that Indian whore, that not only the lords and gentry of the land had committed adultery with, but also every tinker, cobler and dray-man of the citty. Why, said he, it is an excellent purge for the head; true, sayd I, but it is a vilde purge for the purse, and that for mine owne part, I had rather have a peece of pudding of an inch long for mine owne eating, then twenty yards of pudding tobacco for my drinking: they seeing my fixt and sollid resolution, let me alone to haue myne owne humour as they had theirs; so that we sat exceeding merry without any melancholly fit,

Digitized by Google

and at last I began to giue them a touch of my quality; but after we began to bee more familiar together, he that first entertained me, whispered me in the eare, and tolde mee, if hee thought I would bee secret, hee would reueale that to me, which should not onely for euer gaine me a neuer-dying memory, but also would be an vnknowen profit to the Common-wealth; I promised him to be as secret as any surgeon: then hee called me aside from the rest of our company, and tolde me, if I would repaire to him in the morning, he would vnbowell the hugest bulke of villany, that euer was burthensome to the world, that hee would anatomise vice, and lay the vlcers and sores of this corrupted age, so apparent to the sight of this kingdom, that the most ospray, and owle-eyed spectator should not chuse but confesse, there neuer was a more necessary and commodious discouery reuealed. Why sir, sayd I, there is a booke called Greene's Ghost haunts Cony-catchers; another called Leger-demaine, and the Blacke Dog of Newgate, but the most wittiest, elegantest and eloquentest peece (Master Dekkers, the true heire of Apollo composed) called the Bell-man of London, haue already set foorth the vices of the time so viuely, that it is vnpossible the anchor of any other man's braine can sounde the sea of a more deepe and dreadful mischeefe. These indeede, sayd he, haue done (especially the last) most exquisitely, both for their owne reputation, and their countreyes good, but I haue that lockt vp in the closet of my brest, that when it is opened and made apparent to you will amaze you. Therefore I admire that the fabricke

Digitized by Google

of the earth is not continually shaken with earthquakes, that the earth itselfe (as she is a mother to beare all kinde of fruit) doth not ingender all kinde of murthering and killing creatures, as harpies, cockatrices, wolues and hyenas to destroy those that are continually trampling on her teeming wombe; that the aire is not choaked with fogs, and that blacke pitchy mists doth not perpetually masque the face of heauen, and leaue the world in obscurity, putting vs in minde of our sinnes, a thousand times blacker then that eclipse: and lastly, that the sea is not turnd all to blood to put vs in minde of the cruelty and vnconscionable vsage of one man toward another, for there are vices in this sinne-drownd age, that are able to pull the two-edged sword of vengeance on our heads, and plucke fire from the forge of heauen; I admire that we haue not leane-faced famine, meager mortality, pale sicknesse, and grim-faced warre tyrannizing in this land, as once it did in Jerusalem, in the time of Titus and Vespasian, when the glorious *sanctum sanctorum* was set on fire; when the fields were filled with slaughtered carkasses, and when the mother for want of food, was driuen to kill her owne child, to quench her owne hunger." J. H.

ART. DXXVI. *A Treasury of Ecclesiasticall Expositions, vpon the difficult and doubtfull places of the Scriptures, collected out of the best esteemed Interpreters, both auncient and moderne, together with the author's judgement, and various observations. Conteining 270 Texts, throughout the Gospels of Mathew, Marke, Luke, and John, and the Acts of the Apostles. The very pith, and*

Digitized by Google

choicest streines of many bookes in one, and a fully satisfying resolution of above a thousand Questions in solid Diuinitie. The next page sheweth the names of the Writers, whose expositions follow in this Booke. By John Mayer, B. D. London. Printed by J. D. for John Bellamie, and are to be sold at his shop at the Two Greyhounds in Cornehill, neere the Royall Exchange. 1622.

ART. DXXVII. *Villanies discouered by Lanthorne and Candle-light,* and the helpe of a New Cryer called O per se O. Being an addition to the Belman's second Night-walke: and a laying open to the world of those Abuses, which the Belman (because he went i' th' darke) could not see. With Canting songs neuer before printed. London: Printed by John Busby, & are to be sold at his shop in St. Dunstanes Church-yarde in Fleetstreete,* 1616. *4to. 60 leaves.*

BEYOND the history of Kings, statesmen, with other elevated characters, and the traveller's picture of foreign nations, a vacuum remains in depicting the whole community from the want of the annals and manners of little knaves. Some portion of domestic information may be gleaned from the Villanies discovered, or such works as the life of Bamfylde Moore Carew; the Blackguardiana; Scoundrel's Dictionary, and too faithful records of the Tyburn Chronicle. These works, while it re-

* In "the cryes of Rome" *als* London, a song in the later editions of Heywood's "Rape of Lvcrece;" is

"Lanthorne and Candle light here,
Maid, a light here.
Thus go the cries," &c.

Digitized by Google

mains a truism, that "one half the world does not know how the other half lives," curiosity will continue to appreciate at an high and incredible value. This popularity arises from the local nature of the slang-phrase or canting dialect used by petty thieves, of which the latest publication from Shoe-lane is always in newest fashion. The most finished character of this description, who has imbibed it from infancy, as when

> "On Newgate steps Jack Chance was found,
> And brought up near St. Giles's pound,
> And brought up there by Billingsgate Nan;"

if taken immediately from his instructress to a forced penitentiary seclusion of only six months, would find, on revisiting his old haunts, that the dialect had been new modélled and the night-house seminary the only prospect of recovering the character of an adept in his native tongue. Well were it if this cramp gibberish rested only in the mouths of such lawless varlets.*

The *Villanies Discovered* was written by Thomas Deckar. At the back of the title some lines as the Bellman's cry; a short address to the reader succeeds with table of contents; and the work is divided into seventeen chapters, which forms an amusing description of the various nests of swindlers of that period. Some are known for gull groping, fernetting, hawking, jacks of the clock-house, rank-riders, moonmen, jyuglers, &c. &c. Under the class of hawking is explained the trick of false dedications.

* In a club of turf celebrity, which flourished in the metropolis a few years since, an attempt was made to establish this high polished synonomy.

Digitized by Google

" *Fawlconers. Of a new kinde of Hawking, teaching how to catch Birds by Bookes.*

" Hvnting and hawking are of a kin, and therefore it is fit they should keepe company together: both of them are noble games, and recreations, honest and healthfull; yet they may bee so abused that nothing can bee more hurtfull. In hunting, the game is commonly still before you, or i'th hearing, and within a little compasse. In hawking, the game flies farre off, and oftentimes out of sight: a couple of rookes therefore (that were birds of the last feather) conspired together to leaue their nest in the citie, and to flutter abroad, into the countrie: upon two leane hackeneies, were these two doctor doddipols horst, ciuilly suited, that they might cary about them some badge of a scholler.

" The diuell's rank-rider, that came from the last city hunting, vnderstanding that two such light-horsemen were gone a hawking, posts after and ouertakes them. After some ordinary high-way talke, hee begins to question of what profession they were? One of them smiling scornfully in his face, as thinking him to be some gul (and indeed such fellowes take all men for guls, who they thinke to be beneath them in qualitie) told him they were falconers. But the foxe that followed them, seeing no properties (belonging to a falconer) about them, smelt knauerie, took them for a paire of mad rascals, and therefore resolued to see at what these falconers would let flie.

" *How to cast up the Lure.*

" At last on a suddaine, sayes one of them to

Digitized by Google

him, sir, we haue sprung a partridge, and so fare you well: which words came stammering out with the haste that they made, for presently the two foragers of the countrie were vpon the spur: Plutoe's post seeing this, stood still to watch them, and at length saw them in maine gallop make toward a goodly fayre place, where either some knight, or some great gentleman kept; and this goodly house belike was the partridge which those falconers had sprung. Hee being loth to loose his share in this hawking, and hauing power to transforme himself as he listed, came thither as soone as they, but beheld all (which they did) inuisible. They both, like two knights errant, alighted at the gate, knocked, and were let in: the one walkes the hackneyes, in an outward court, as if he had beene but squire to Sir Dagonet. The other (as boldly as S. George, when he dared the dragon at this very den) marched vndauntedly vp to the hall, where looking ouer those poore creatures of the house, that weare but the bare blew-coats (for *Aquila non capit Muscas*) what should a falconer meddle with flies? he onely salutes him that in his eye seems to be a gentleman-like fellow: of him he askes for his good knight, or so, and says that he is a gentleman come from London on a businesse, which he must deliuer to his owne worshipfull eare. Up the staires does braue mount Dragon ascend; the knight and he encounter, and with this staffe does hee valiantly charge vpon him.

"*How the Bird is caught.*

"Sir, I am a poore scholler, and the report of

Digitized by Google

your virtues hath drawne me hither, venturously bold to fix your worthy name as a patronage to a poore short discourse, which here I dedicate (out of my loue) to your noble and eternall memory; this speech he vtters barely.

" The hawking pamphleter is then bid to put on, whilst his *Miscellane Mæcenas*, opens a booke fayrely appareld in vellom, with gilt-fillets, and fouze-penny silke ribbon at least, like little streamers on the top of a march-pane castle, hanging dangling by at the foure corners: the title being superficially suruaid, in the next leafe hee sees that the author hee hath made him one of his gossips, for the booke carries his Worship's name, and vnder it stands an epistle iust the length of a Henchman's grace before dinner, which is long inough for any booke in conscience, unlesse the writer be vnreasonable.

" The Knight being told before hand, that this little sunbeame of Phœbus (shining thus briskly in print) hath his mite or at my waiting vpon him in the outward court, thanks him for his loue & labour, and considering with himselfe, what cost he hath been at, and how far he hath ridden to come to him, hee knowes that patrons and godfathers, are to pay scot and lot alike, and therefore to cherish his young and tender muse, he giues him foure or sixe angels, inuiting him either to stay breakefast, or if the sunne-diall of ye house points towards eleuen, then to tarrie dinner.

" *How the Bird is drest.*

" But the fish being caught (for which our Heliconian angler threw out his lines) with thankes, and

Digitized by Google

legges, and kissing his owne hand, he parts. No sooner is hee horst, but his hostler (who all this while walked the iades, and trauels vp and downe with him like an vndeserning plaier for halfe a share) askes this question, strawes or not? Strawes, cries the whole sharer and a halfe; away then, replies the first, flie to our nest. This nest is neuer in the same towne, but commonly a mile or two off, and it is nothing else but the next tauerne they come to. But the village into which they rode being not able to maintaine an iuybush, an alehouse was their inne; where aduancing themselues into the fairest chamber, and be-speaking the best cheere in the towne for dinner, downe they sit, and share before they speake of any thing els. That done, he that ventures vpon all he meetes, and discharges the paper bullets (for to tell truth, the other serues but as a signe, and is meerely no-body) begins to discourse; how he carried himselfe in the action, how he was encountred; how he stood to his tackling, and how well he came off: hee cals the knight a noble-fellow; yet they both shrug, and laugh, and swear they are glad they haue guld him.

" More arrows must they shoote of the same length that this first was of, and therefore there is truncke full of trinckets, that is to say, their budget of bookes is opend againe, to see what leafe they are to turne ouer next, which whilst they are dooing, the ghost that all this space haunted them, and hard what they said, hauing excellent skill in the black art, that is to say, in picking of lockes, makes the doore suddenly flie open, which they had closely shut. At his strange entrance they being some-

Digitized by Google

what agast, began to shuffle away their books, but he knowing what cards they plaid withall, offred to cut, & turn'd vp two knaues by this trick. My maisters (quoth he) I know where you haue bin, I know what you haue done, I know what you meane to doe, I see now you are falconers indeed, but by thee (and then he swore a damnable oath) vnlesse you teach me to shoote in this birding piece, I wil raise the village, send for the Knight whom you boast you haue guld and so disgrace you; for your money I care not. The two free-booters seeing themselues smoaked, told their third brother, hee seemed to bee a gentleman and a boone companion, they prayed him therefore to sit downe with silence, and sithence dinner was not yet readie hee should heare all.

"This new mode of hawking (quoth one of them) which you see vs vse, can afford no name vnless fiue be at it, viz. 1. He that casts vp the lure is called the falconer. 2. The lure that is cast vp is an idle pamphlet. 3. The tercel-gentle that comes to the lure, is some knight, or some gentleman of like qualitie. 4. The bird that is preied vpon, is money. 5. He that walkes the horses, and hunts dry-foote, is called a mongrel.

"*The Falconer and his Spaniell.*

"The falconer hauing scraped together certaine small parings of wit, he first cuts them handsomely in prettie peeces, and of those peeces does hee patch vp a booke. This booke he prints at his own charge, the mongrell running vp and downe to looke to the workemen, and bearing likewise some part of the

Digitized by Google

cost, for which he enters vpon this halfe share. When it is fully finished, the falconer and his mongrell, (or it may be two falconers ioine in one,) but howsoeuer, it is by them deuised what shire in England it is best to forrage next; that being set downe, the falconers deale either with a herauld for a note of all the knights and gentlemen's names of worth that dwell in that circuit, which they meane to ride, or els by inquiry, get the chiefest of them, printing off so many epistles as they haue names, the epistles dedicatorie being all one, and vary in nothing but in titles of their patrons. Hauing thus furnished themselues, and packed vp their wares, away they trudge, like tinkers, with a budget at one of their backs, or it may be the circle they meane to coniure in shal not be out of London, especially if it be terme-time, or when a parliament is holden (for then they haue choise of sweet-meats to feed vpon.) If a gentleman seeing one of these books dedicated onely to his name, suspect it to bee a bastard, that hath more fathers beside himselfe, and to trie that does defer the presenter for a day or two, sending in the mean time (as some haue done) into Paules Church-yard amongst the stationers to inquire if any such worke be come forth, and if they cannot tell, then to step to the printer's. Yet haue the falconers a tricke to goe beyond such hawks too, for they all flye so hie, and that is this; the bookes lye all at the printer's, but not one line of an epistle to any of them (those bug beares lurke in *Tenebris*) if then the spy that is sent by his maister, aske why they haue no dedications to them, Mounsier Printer tels him, the author would not

Digitized by Google

venture to adde any to them all (saving onely to that which was giuen to his maister) vntill it was knowne whether he would accept of it or no. This satisfies the patron, this fetches money from him, and this cozens fiue hundred besides. Nay, there bee other bird catchers, that vse stranger quaile-pipes: you shall haue fellowes, foure or fiue in a country, that buying vp any old booke (especially a sermon, or any other matter of diuinity) that lies for a waste paper, and is cleane forgotten, ad a new printed epistle to it, and with an alphabet of letters which they carry about them, being able to print any man's name for a dedication, on the suddaine, trauaile vp and downe most shires in England, and liue by this hawking.

"Are we not excellent falconers now? quoth three halfe shares. Excellent villaines, cryed the deuil's deputy: by this the meate for dinner came smoking in, vpon which they fell most tirannically, yet, for manners sake, offring first to the balife of Belzebub the upper end of the table, but he fearing they would make a hauke, or a buzzard of him too, and report they had ridden him like an asse, as they had done others, out a doores he flung with a vengeance as he came.

"O sacred learning! why doost thou suffer thy seuen leaued tree, to bee plucked by barbarous and most vnhallowed hands? Why is thy beautifull maiden-body polluted like a strumpet's, and prostituted to beastly and slauish ignorance? O thou base-broode, that make the muses harlots, yet say are they your mothers? You theeues of wit; cheaters of arte; traitors of schooles of learning; murderers

Digitized by Google

of schollers; more worthy you are, to vndergoe the Romane *Furca*, like slaues, and to be branded i' th' forehead deeper than they that forge testaments to vndoe orphants; such doe but rob children of goods that may be lost; but you rob schollers of their fame; which is deerer than life, you are not worth an inuectiue, not worthy to haue you names drop out of a deseruing pen, you shall onely be executed in picture, as they vse to handle malefactors in France, and the picture (though it were drawn to be hung vp in another place) shall leaue you impudently arrogant to yourselues, and ignominiously ridiculous to after ages: in these colours are you drawne.

"*The true picture of these falconers.*

——————"There be fellowes
Of course and common bloud; mechanick knaues
Whose wits lie deeper buried then in graues;
And indeede smell more earthy, whose creation
Was but to giue a boote or shooe good fashion.
Yet these (shrowing by the apron and the awle)
Being drunke with their owne wit, cast vp their gall
Onely of inke; and in patch'd beggerly rimes,
(As full of fowle corruption, as the times)
From towne to towne they strowle, in soule as poore
As th' are in clothes: yet these at euery doore
Their labours dedicate. But, as at faires,
Like pedlars, they shew still one sort of wares
Vnto all commers (with some filde oration),
And thus to giue bookes now's an occupation.
One booke hath seuen score patrons; thus desart
Is cheated of her due; this noble art

Digitized by Google

Giues Ignorance, (that common strumpet) place;
Thus the true schollers name growes cheap and base."

J. H.

ART. DXXVIII. *Horæ Subsecivæ. Observations and Discourses. London: Printed for Edward Blount, and are to be sold at his shop in Paul's Churchyard, at the signe of the Black Beare.* 1620. *Sm. 8vo. pp.* 542.

I MENTION this here merely for the sake of juxtaposition to the next article. The author of it is supposed to have been GREY BRYDGES LORD CHANDOS, who died Aug. 20, 1621, and from his magnificent style of life was called *King of Cotswould*, the name of hills in Gloucestershire, in the neighbourhood of his seat of Sudeley Castle. A full account, and long extracts from this book have been lately given in *Memoirs of King James's Peers*, *p.* 384. et seq.—and in *Park's* edition of *Lord Orford's Royal and Noble Authors*, II. 184.

ART. DXXIX. *Horæ Succisivæ: or Spare-Hours of Meditations upon our duty to God, to others, to ourselves. In Two Parts. By Jos. Henshaw, D. D. The Seventh Edition, corrected and much enlarged. London: Printed by G. Dawson, and sold by John Sweeting, at the Angel in Pope's-head Alley*, 1661. 12*mo.*

THE first part of this little volume is inscribed to Lady Anne Cottington; the second to William, Bishop of London, with the date of 1658, which is

Digitized by Google

probably the real date of what is called the *seventh* edition. Wood speaks* of the first edition as published in 1631, and the fifth in 1640. The book, however, is not of frequent occurrence. Its author was educated in Merchant Taylors' school, and became a commoner of Magdalen Hall, Oxford, in 1621, where he took a degree, and went into orders. He afterwards was celebrated as a preacher, and rose to be dean of Chichester and bishop of Peterborough. He died on the ninth of March, 1678. Wood notices another of his productions entitled "Dayly Thoughts; or a Miscellany of Meditations, holy and human." 1651, third edition. This was probably of the same nature with the present, which is more calculated for the closet of a divine than the shelf of an antiquary. The writer truly terms it, in his dedication, "a Rhapsody of Resolves and Observations:" his manner may be shewn by two short extracts.

"If an asse do but speak once in a world, as Balaam's did; if a beast have any part of a man in him, we wonder, and justly: but let a man have every part of a beast; go upon all fours, and wallow with the drunkard, or lose his speech together with his legs; 'tis nere talked of. It is the property of a man to speak, as of a beast not to speak: why do we wonder to hear a beast speak, and not wonder to hear a man not able to speak?

"This life is a race, and we do not live, but travell: but we have another race besides this, of our soul as well as of our body. Since both must be

* Athen. Oxon. II. 635.

Digitized by Google

run, and the one will not tarry for the other, I will try which can run fastest: if I have finished my life and not my course, I have made more haste than good speed."

A neat engraved title, by Glover, is prefixed, with verses by H. M. possibly Henry More the Platonist.

T. P.

ART. DXXX. *A Line of Life. Pointing at the Immortalitie of a vertuous name. Printed by W. S. for N. Butter, and are to be sold at his shop neere Saint Austen's Gate.* 1620. 12*mo. pp.* 127.

THE author of this excellent little manual was JOHN FORD, (most probably the celebrated dramatic writer.) In a preface to the "Wise and therein Noble," he observes, "here in this (scarce an) handful of discourse is deciphered, not what any personally *is*, but what any personally may be: to the intent, that by the view of other's wounds, we might provide playsters and cures for our owne, if occasion impose them." Having animadverted at some length upon the baneful effects resulting from flattery and flatterers, at p. 74, we find these shrewd observations—"Flatterie to publique persons, is not more inductious on the one side, then envie on the other is vigilant. Great men are by great men (not good men by good men) narrowly sifted; their lives, their actions, their demeanors examined; for that their places and honours are hunted after, as the Beazar for his preservatives; and then the least blemish, the least slide, the least error, the least offence, is exasperated, made capitall; the dangers

Digitized by Google

ensuing ever prove (like the wound of an enemie's sword) mortall, and many times deadly. Now in this case, when the eye of judgement is awakened, flatterie is discovered to be but an inmate to envie; an inmate, at least, consulting together though not dwelling together, the one being catarer to the other's bloudie banquet; and some wise men have been perswaded, that the pestilence, the rigour of law, famine, sicknes, or war, have not devoured more great ones than flattery and envie."

The following character of the Earl of Essex which occurs at p. 76, exhibits the concise and nervous style of the author in a favourable point of view. "In England not long agoe there was a man supereminent in honours, desertfull in many services, indeared to a vertuous and wise Queene, Elizabeth of glorious memorie, and eternall happinesse: a man too publikely beloved, and too confident of the love he held; Robert Earle of Essex, and Earle Marshall of the Kingdome; he, even he that was thought too high to fall, and too fixed to be removed, in a verie handfull of time, felt the misery of greatnesse, by relying on such as flattered and envyed his greatnesse. His end was their end, and the execution of law is a witnesse in him to posteritie, how a publike person is not at any time longer happie, then hee preserves his happinesse with a resolution that depends upon the guard of innocencie and goodnes." J. H. M.

ART. DXXXI. *Pasquil's Palinodia and his progresse to the Taverne, where after the survey of*

Digitized by Google

the Sellar you are presented with a pleasant pinte of Poeticall Sherry. Nulla placere diu, &c. Hor. [Wood-cut of an old man drawing wine from a tun and a bacchante raising the cup with glee, &c.] *London, Printed by J. H. for Lawrence Chapman, and are to be sold at his shop in Holborne, at Chancery lane,* 1624. [q. as to date, the title not being quite perfect.]

"THE printer to the reader;" two pages; then "Pasquil's Palinodia, or his Pynte of Poetry," consisting of 170 octave stanzas, and a song introduced "in praise of Sack," in twelve six-line stanzas.*

ART. DXXXII. *Essayes by Sir William Cornwallyes the Younger, Knight. Newlie corrected. London: Printed by Thomas Harper, for J. M. and are to be sold by Ambrose Ritherdon in Paule's Church-yard at the signe of the Bull Head,* 1632.† *Sm. 8vo.* This is on an engraved title-page, by T. Cecil, with the figures of two men in their gowns and large hats, sitting opposite each other at a table under arches, one writing, the other reading.

AT Sign. L. 2, (for it is not paged) is a second title-page before the Second book of Essays, with the date, 1631; and at Sign. Ii 4, a third title-page before *Discourses upon Seneca the Tragedian.*

* Properly belongs to the Poetry.

† These Essays were first printed in 1601-2, without the engraved page, which Granger supposes to represent the Essayist and his father.

Digitized by Google

Sir William Cornwallis the younger, (so called to distinguish him from his uncle Sir William Cornwallis, ancestor to Marquis Cornwallis) was son of Sir Charles Cornwallis, distinguished for his diplomatic abilities, which he displayed in his embassy to Spain * during the time of K. James I. and afterwards in 1610 Treasurer to Henry Prince of Wales, of whose life and death he wrote an account, printed several years afterwards at London, 1641, 8vo. Sir William's mother was Elizabeth, daughter of Thomas Farnham, Esq. of Fincham, in Norfolk.

These Essays are dedicated "to the Right Vertuous and most Honorable Ladies, the Lady Sara Hastings, the Lady Theodosia Dudley, the Lady Mary Wingfield, and the Lady Mary Dyer;" three of them sisters by nature, the fourth by love.

Of these Essays the first book consists of 25, and the second of 52. Of these I give a specimen from one of the shortest. × 27

ESSAY II. B. I. *Of Discourse.*

"It is a pitiful thing at great assemblies, to see how the rich and gay will ingross their talk, and how basely they use that commodity; not a word able to profit a hackneyman. They send away Time worse apparelled than their horse-keepers; poor and naked of what is precious, but loaden with straw and dirt, good only for thatchers and daubers. At this time I suffer much, specially if I would choose rather to fill my ears than my belly. I wish for fidlers to confound them, or any noise saving theirs.

* See Memoirs of Peers of James I. p. 196.

Digitized by Google

I would at this time lose my memory; for she is covetous, and takes all; and with this she will pollute all, make all taste of barbarism.

"In this time my eye wandering to find a handsome cause of interruption, meets with a fellow in black: back again they come with their intelligence, and tell me they have found a scholar. I go to this vessel, and thirsting after some good liquor, hastily pierce it, when there issueth medicines, or law-terms. Alas! it is either a surgeon, or an attorney; my expectation hath broken her neck. Well; these are places to grow fat in, not wise. Let us travel some whither else—to the university. Their discourse is good but too finical; you undo them if you suffer them not to go methodically to work. *Nego majorem, aut minorem; probo; ipse dixit, &c.* I like not this; unless his adversary be a fencer too, there is no understanding one another. It is a general fault amongst the best professions; for mercenary and mechanic, it skills not: it becomes them well to discover themselves by their speech; but a gentleman should talk like a gentleman; which is like a wise man: his knowledge ought to be general; it becomes him not to talk of one thing too much, or to be weighed down with any particular profession. Herein I admire Plato his description of Socrates, who, although a soldier and a scholar, yet he discoursed still like wisdom, which commands over all. One knowlege is but one part of the house, a baywindow, or a gable-end: who builds his house so maimed? much less himself: no, be complete! If thy guests be weary of thy parlour, carry them into thy gallery: be thus; but yet,

Digitized by Google

if thou meetest with a fellow, that would fain shew thee he is a mathematician, or a navigator, be content to talk with him of circles, and quadrangles; of the poles, and navigating stars.

" There is another creature that weighs every word; and will be sure to turn the verb behind; affects elegancy, and to be thought learned. This fellow is formal; he robs himself of his commendations with this premeditated course; men look for much where they discern such a preparation: besides, methinks he dresses Truth and Wisdom too gaudily. It is the country fashion to sugar over what is naturally sweet: he profits not his auditory.

" I knew a country church furnished with a clock, whose hammer was striken by an image like a man: upon the wheels stood a cat, which, when the image struck, made such haste away, as the parishioners, when they should have wept for their sins, and were moved thereunto by the preacher, laughed at the cat's nimbleness. So it is with this man's hearers: they catch at some pretty sounding words, and let the matter slip without any attention. Let ape-keepers and players catch the ears of their auditors and spectators with fair bombast words and set speeches. It shall be my course, when I must discourse, (but I had rather hear) not to lose myself in my tale; to speak words that may be understood, and to my power to mean wisely rather than to speak eloquently."

Montaigne set the example of this sort of Essays, by his publication under that name in 1580; these were much read, and of course, brought forward many imitators: but none of them have acquired,

Digitized by Google

much less retained, the celebrity of their master. Montaigne died in 1592. His Essays were written, as he tells us, to give a picture of himself, and to represent his own humours and inclinations, excellencies and infirmities, to the public.

ART. DXXXIII. *A strange Metamorphosis of Man, transformed into a Wildernesse. Deciphered in characters. London: Printed by Thomas Harper, and are to be sold by Lawrence Chapman at his shop in Holborne.* 1634. 12*mo. Containing Sig. I.*

" *The Preface to the Reader.*

" THE world is a wildernesse, man a pilgrime lost in the desert; or rather man is the desert, not to be found, but in the wildernesse. A desert who leaving the path of rectitude hath plunged himselfe into the thicket of worldly appetites; to seek him in the citie were in vaine, who leaving Jerusalem, entred into the desert the way of Iericho. To finde him then, we must leave the citie, and seeke him in the wildernesse. Where behold a strange metamorphosis! Wee finde him not in his owne similitude, but like Vlisse's crew, transformed into the shape of everie thing we meete with. We then take him as we finde him, and deliver you his character in those borrowed shapes, not to put him to the blush. But lest of a wildernesse of things, I make a wildernesse of words, and loose myselfe in my owne wildernesse; or labouring in a maze as *Pasiphaé* in her labyrinth, instead of a metamorphosis,

Digitized by Google

I present you with a mynotaure, I must entreate thee reader to take my meaning for thy clew to guide thee in and out: which is not to make monsters of characters, or to character monsters, but to present thee with an innocent and harmelesse recreation through a strange imaginarie metamorphosis, and that, reading without the acerbitie of a savage, thou shew thy selfe at least to be a reasonable man, in thine owne likenesse."

This entertaining work might class with the *Dyets dry dinner* of Dr. Butts; and if not equal in poignancy of wit, yet there is a rich vein of humour and amusement, and the apparent lucubration of a pen able to perform better things. The characters are divers in subjects, as the lion, moss, coal pit, &c. and forty in number. The title-page would lead the reader to expect an exemplified display of various human passions, with a moral drawn from the appositive relation of certain productions of a wilderness; but, as the author truly says, he has neither made monsters of characters, nor characters of monsters.

"The eccho is the Iris of the eare, as the Iris is the eccho of the eyes. She is the true camelion of the air that changes into every colourable sense; the *Proteus* that transforms herself to every shape of words. She is the inamourado of the forest that will be taken with every one's love, and as Narcissus with his owne beauty, be enamoured with her own tongue, and take delight to hear herself speak. Yea she is a thing or nothing, a tattling gossip, a meer babler, a teller of tales; one that hath no substance in her, but is a meer accident,

Digitized by Google

in that she comes suddenly upon you unlooked for. She is of a strange quality, who takes delight to affright the ignorant and simple, will play the hobgoblin, the fairy of the woods, least in sight or wholly out of sight. Though she be a talker, and full of her tongue, yet she hath no invention with her, nor can contrive any thing of her own, for she speaks but by hearsay only all she utters, and that upon trust of another, nor can tell you the author, unless he discover it himself. She hath no memory at all, and therefore can remember but the last words she hears, which she will do very faithfully indeed and not leave out a tittle. She hath no certain tone of her own, but as she is taught immediately before, which she will exactly imitate, if her master be present, else not; for she cannot retain her lesson long, but must instantly recite it, or else she is nobody. She will keep her key well if she sing and never miss it; if he, that is the Rector Chori, guides the quire, mistake it not; and when she sings at any time, she sings no distinct part from her fellow, or the rest of the parts; for she hath no skill to compose or set a whit, or to run descant on a ground, but sings the same the others do —— She is never better in her Q than when she apes the nightingale, especially in their fughs, for then you would think them both stark mad, while they follow one another so close at the heels, and yet can never overtake each other. She is a right woman that can keep no counsell, and yet will be ready to intrude herself into every one's counsel; but as soon as she hath it, out it goes straight, life or death, all is one to her. She were good to make

Digitized by Google

a player of the stage, for she would take her cues excellently well. She is no Ciceronian, nor apt for fluent stiles, but a Lipsian right, and fitter for a brief manner of speech dialogue wise. All her poetry is chiefly in saphics or iambics at most, for she cannot abide the hexameter or heroical verse, because too long for her. In fine, though she be a common speaker and teller of news (as I said) yet makes she a conscience to devise any of herself, and therefore would hardly serve to be the secretary of false fame, but being once broached, let her alone to blaze it abroad through all the wilderness."

" The mustard seed seems to be a thing of nothing. It is even the dwarf among the rest of the seeds, and yet is a giant if you deal with him. He is very snappish, for if you meddle with him, he will strait take you by the nose. He is full of his jests, which are so quick and sharp, as you will not know how to relish them, for they bite shrewdly. He hath a strange manner with him, while he will touch you by the tongue, and tickle you in the nose, and so tyrannise upon you, as he will make you put finger in the eye. He is alone but a common soldier, but if they gather together and make a muster, there is no *hoe* with them, especially when they take their liquor well, for then they will assault the stoutest man of the guard. Poor Iohn were but a poor thing were it not for him, and a jowl of ling (a fit companion for the best man's table) will blush to appear, without his company, when they will never lin calling for him, where is the mustard? Sirloin of beef, as surly as he looks, after he hath been well soused in a brinish sea, and come safely off

Digitized by Google

with a powder, and be never so well larded with fat on his sides, yet if have not this case of pistols by his side, no man will regard him. He is hot and fiery of nature, which makes him mount up to the brain, as to his proper element, where he keeps such a bustling, as he turns all the liquors thence out of the glass windows. He is very saucy wheresoever he comes to any man's table, for he will take upon him to season every dish, so much some times as he mars all, till he take his sugar with him, for then he hath no fellow. He is but little of himself, but grows to be an oak among the rest of herbs, upon whose boughs the chaunting birds take pleasure to warble out their descants; and who knows whether to the honour of this miracle of seeds? He fears not thee muster-master so much (who but lays him forth to take view of them and no more) as the mustard-maker, who puts him into Bridewell as it were to pound in a mortar. If he be of the right stamp, and a true Tewxbury man, he is a cholerick gentleman, and will bear no coals; but will himself sticke any man into a heat that takes him into his roof, though indeed he will easily be pacified again with a crust of bread, and so long I hold him to bee no such perilous companion."

"Tobacco is a sovereign plant of an active spirit, which being set on fire, mounts to the upper region of the brain, and there plays *Rex*. Where like a Lord of Mis-rule, calling the whimsies round about him, they all play revell rout together, and thence like a little Sathan, he sends them here and there, as spirits up and down to work wonders. It is a spice that comes from India, now grown in more

Digitized by Google

request than pepper is; but will be sure to pepper them that take it over much."

There are other familiar allusions similar to the Lord of Mis-rule; as the squirril is "no carpet-knight that danceth on strewed tapestries, for he will daunce without any musick:" the bear "is a good trencher-man, for he will eat soundly at any other man's cost, but if he be at his own finding, he will dine you sometimes with Duke Humphrey, and keepe his chamber like one with never a penny in his purse:" the elephant "hath no lofty galiards with him, but all his revelling is with ground tricks. He is a good swordsman and lays about him in the wars, but cannot weild the two handsword, nor is any fencer at all for want of a dagger hand to ward withall." And the peacock is "no mercer of Cheapside who keeps a constant shop at home, but a pedlar rather;—he is a true feather man of Black-friars, but none buy at his shop but giddy heads, for the estridge is more in request and puts him by his custom."

J. H.

ART. DXXXIV. *The Historie of the Damnable Life and deserved Death of Doctor John Faustus. Newly printed, and in convenient places, imperfect matter amended; according to the true copie printed at Frankfort; and translated into English, by P. R. Gent. Printed at London for John Wright, and are to be sold at the signe of the Bible, in Giltspur Street, without Newgate.* 1636. *4to. B. L. Signs. K 3.*

Digitized by Google

ART. DXXXV. *A Discourse of Military Discipline, devided into three Boockes, declaringe the partes and sufficiencie ordained in a private Souldier, and in each Officer; serving in the Infantery, till the election and office of the Captaine Generall; and the last Booke treatinge of fire-wourckes of rare executiones by sea and lande, as also of fortifasions. Composed by Captaine Gerat Barry Irish. At Bruxells by the Widow of Iohn Mommart.* 1634. *Small Folio. Pages* 211, *exclusive of dedication, &c.* [There is also an engraven title-page prefixed to the work, containing the arms of the Barry family, with supporters, &c. placed upon a pedestal, on each side of which is a warrior completely armed with the word *avance* upon his sword.]

OF Captain Gerat Barry I have not been able to meet with any other account than what the dedication to the present work affords, viz. that he was a descendant of the illustrious family of Barry, and allied to the nobleman of that name, to whom the book is inscribed, though the precise degree of affinity that existed between them is not stated. In "the priviledge" for printing the volume he is styled "our wel beloved Captaine Gerat Barry, Irishman, our pensioner at the Zass of Gante."

It may I think be safely urged as a proof of the rarity of the book in question, that amongst the numerous works treating upon military subjects, which Grose had recourse to in the compilation of his elaborate History of the English Army, he has

Digitized by Google

made no mention whatsoever of this code of military discipline, and which would certainly have afforded him much valuable information had it been thrown in his way. The orthography is extremely singular, and has been scrupulously attended to in transcribing the following extracts

" *To the Right Honorable David Barry, Earle of Barry-moar, Vicounte of Butevante, Baron of Ibaune, Lorde of Barrycourte and Castelliones.*

" RIGHTE HONORABLE,

" Having tried my fortune in foraigne nationes, thies thirty three yeares in this my presente profession of armes, in his Catholike Majestie's service, amongste the Spaniard, Italian, and Irish, meaninge the firste foure yeares in the real army of the Ocean Sea, and the other 29 yèares in the warres and brave exploits of the Lowe Countries, and Germany; as a souldier, pincioner, aventajado, alferis, ajudate, and captaine: Nowe beinge moved by certain friendes, as alsoe by the greate affection i allwayes had to this my presente profession of armes; havinge intered soe far into the blouddy boundes of Mars. Duringe whiche time i have imployed myselfe in gatheringe, and learninge oute of many brave auctors, as alsoe whate i have seene myselfe and otheres practised in warr, in many brave exploytes and rare incounters; all whiche i toughte fitt to sett downe in writhinge to inlighten my beloved countrimen. Suche as are not skillful in warres, and are desirouse to inter into the noble profession of armes: soe that therby they may gathir

Digitized by Google

some instructiones, and with greater auctority and estimation accomplishe theyre obligationes, (wherefore I make boulde to dedicate the same unto youre honour) whiche I woulde it were handled by a more perfecte souldier then myself; soe that it may by the more agreeable to your incorrupted vertues, and noble inclination and love, whereunto i am bounde, as a true and natural servante of youre honour's, and specially *for beinge descended from youre house*, as alsoe for the general utility of youre honour, and those of my nation, which are inclined to this honourable exercise; I have taken the paines to write this volume entituled 'Military Discipline,' in which is contayned the observationes and obligationes of eache one servinge in the infantery; beginnenge with a private souldier to a captaine general, &c. &c."

"The Contentes of this Woureke set downe in breefe."

"In the firste booke are contained the military instructiones necessary to be observed in the noble profession of armes amongste the infantery, from a private souldior, till the election and office of a campe master of a regimente of infantery.

"The seconde booke treatinge of the election of a campe master generall, whiche nexte to the captaine generall is the cheefe conductor of an army; after followes the election of the captaine generall of the artillery, and finishenge with the office of a captaine generall of an army.

"The thirde booke treatinge of fire wourckes of rare executiones by sea and lande, and of the confines of a kingdom, and the goode lawes to be

Digitized by Google

observed in the same, and howe it is to be fortified by arte or by nature, or by bothe, to withstande the enemyes attemptes, and the necessary courses conveniente to be taken."

The following are extracts selected from the first chapter.

" Declaringe the partes and sufficiency required in a private souldior.

" He which intereth into the noble profession of armes firste and principally oughte to be a goode Christian, fearfull of God, and devoute, that therby his proceedinges may the better prevaile, and finishe with a happy ende. Secondly to buylde his valerouse determinationes with a constante and uncorrupted zeale in servinge his Prince with great love and punctuality. Alsoe to by obediente to his officeres from the loweste to the higheste in degree. If otherwise he by inclined, he erreth much, yea and hardley all the goode partes in him can prosper. Litle or no appeerance can by of his furtherance or goode success, hardly any body can truste in him, or hope of any goode proceedinges of his, hee is to by litle esteemed in referinge to his chargde any office or comaunde: no man of qualitie and goode partes can truste in him, or keepe him company.

" Hee which intered into this noble profession of armes oughte to shun eschewe and forsake all basenes imagined and thought of mane's mynde. And he oughte diligently to applee himself to learne the arte of warr, from whence proceedeth all nobilitye, and wherby many men of lowe degrees and base linadge have attayned into high degrees dignitie and fame, as Caius Marius, descended of poore and

Digitized by Google

vile parentes in a viladge of the Arpines, came to by a Romaine Emperour; and trough his vertue Valincian a povre man is son of Cibaly in Hongari came into the licke dignitie, and alsoe Maximino bourne in a poure castel in Thracia, Nicolas Pichino, a boucheres son, by his vertue and valor came to by captain generall of Philipp Viconte Ducke of Milan is army and of all the potentates of Italie.

" Let him by carefull to chuse to his comarades and fellowes oulde souldiers if possible, and men well acquainted, and of good condition, and to by verie carefull that they bee no factioners nor mutineres, whose company are more dangerouse then the divell, he is to by quiet and frindly, and rather seveare then licentiouse in spiches, for such like persones moste comonly doe loose there estimation togither with theyre owne quietnes, and are wonte to have many unhappie crosses in this worlde, and to bee little reputed, and hardly can prosper as wee dayly see.

" In his diet let him not by to couriouse nor inclined to delicate meates, rather to distribute well his meanes, and contente himself with such provitiones as the campe or places shall affourde, for those that are giuen to there belly, and to the unsatiable vice of drunknes are apte for nothing, and most comonlie are subject to many disgraces wherof theyr are many examples.

" He is to be carefull and vigilante in keepinge his culores or watch with great punctualitie, and beeinge imployed in centery or rounde let him by verie warie in accomplishinge his obligaciones, and

Digitized by Google

specially not to fall asleepe, for beeing soe founde it lieth in the disgression of the officer to use him acording his desert, as did Phirates in Coriato going in the rounde of that cittie, and findinge a souldier asleepe killed him, when otherwise the least affronte he coulde have was to be in publicke punished, and that for example to the rest, that are not wourdie to carie armes for ther carelesh mindes and little honor. Let him look well not to refuse his officieres beinge commaunded in ocationes of his Majestie's service and be no meanes let him not by absente from his garde beinge on the watche withoute licence of his officer, though hee thinketh the place to bee peasable, and of no suspicion. If he thincketh to goe forwarde, or to bee prefered in this arte he professeth, he is to accomplish with greate care and punctualitie his obligationes, that by his care and diligence he may dayly hope of better preformente. Let him consider that our predecessores were not captaines nor master-de-campes, nor that they were bourne with thies offices, but rather with goode partes, diligence, and good service, optained the same honorablie.

" Let him not marry if he hopeth to acomplish well his obligationes, or to bee prefered, for in ocationes of march if shee goe alonge with him hardlie can he well accomplish with his obligationes if his meanes be litle and beinge chardged with many children, consider whate, and how many crosses shall happen, and he muste of force neglecte in accomplishinge the obligationes of an honorable souldior in the righte performance of the Kinge's service, or forgoe his wife and children, for he hath

Digitized by Google

inough in accomplishinge well with the one, and give over the other.

" In all places in townes, citties or villadges where he is lodged, let him by kinde and amiable with his hoste, and let him demaunde for no delicate meates nor regalose, as some are inclined unto, but rather conforme himselfe with his hoste. For all thinges don with amitie in thies ocationes is far better, and more laudable then rigor and disorderes, wherof oftentimes resulteth greate scandeles disgraces and revoltes. If it shoulde chance as somtimes happens that his patron or hoste shoulde be a man of unreasonable conditiones, let the souldier then repayre to his officier that he might by changed into another place, or els see his cause remedied better.

" Let him allwayes aplie himself to warlike exercises with affection, because that vertue exeleth fortune, and it avayleth him, much to read histories and to be experte in aritmeticke, for it doth both revive and perfectionate mane's witt. Therebe shall he understande the cariadge, prudence, and valor of brave men, and base inclination of bad persones, the alteration or decayinge of kingdomes and comonwealthes, the brave and prudente conduction and stratagemes of battelles, both won and lost, the vertue and valor of the renoomed, the shame and infamie of the vile, the maner and use of anciente and moderne warres with the stratagemes used both for the one and the other.

" If he happen to be at the siedge or takinge of any strong place or fortresse, he is diligentlie to vew the scituation, the orderes and industrie used for the defence therof, and the stratagemes used for the

Digitized by Google

wininge of the same; consideringe thiese aforesaide and many more used in warres, and that which toucheth everie officer in particular, even from a corporal to a captaine generall, to the ende he may be perfecte in the arte he professeth, that by his vertue he may be advanced into greater dingnitie, sith that this arte he profesheth is the moother and true fundation of nobilitie. Therefore reason it is that it be perfectly understoode of the professores and followers thereof, seinge that the practice of mecanicall artes do folowe the same order and course to come to the cunninge of theyre crafte. And that besides, that no man can reduce into perfection those things wherof he is ignorante, and knoweth not the arte, without much practice, and specially in this so noble and couriouse arte, who for the executiones therof, with prudence and auctoritie is required both longe and diligente practice and theorike. It importeth him muche to be a goode swimer which is one of the foure qualities required in a souldier, to be rebuste or stronge of boddy, nemble and skillfull in armes, and obediente, thies-are the four qualities a foresaide required in a souldier. Thus youe see who many goode and honorable partes are wished to be in a perfect souldier, not learned be heersay nor gained with ease and vaine glorie, but rather in aplienge himself well with affection, care, diligence, valor, and practice, and specially perfected with learninge and long exercice in warr." J. H. M.

ART. DXXXVI. *The Description of that ever to be famed Knight, Sir John Burgh, Colonell Generall of his Maiesties Armie: with his last seruice at the*

Digitized by Google

Isle of Rees, and his vnfortunate death, then when the armie had most neede of such a pilote. Viuit post funera virtus. *Written by Robert Markham, Captaine of a foote Company in the same regiment, and shot also on the same seruice.* Fors dominatur nèque vita est vlli propria in vita. *Printed* 1628 *4to.* 14 *leaves.*

PREFIXED is a rare and beautiful specimen of the graver by Cecill in a highly finished portrait of "Sr Iohn Burgh, Knight, descended from y^e^. house of y^e^. Lord Burgh & heyre mayle to the barony, Capt. of an English foote company in y^e^. Vnited prouinces; Gouern^r^. of Frankendale, Collonell of a regiment of foote in y^e^. expedition wth. Count Mansfield, Col. Generall in the Ile of Rees, where he was slayne wth. a musket bullet, September y^e^. 11th. 1627."

As Captain Markham * was "shot also in the same seruice," this poem may be considered as posthumously published. The evident proof of the author's intention to give it to the public, may be pleaded in excuse for marring his fair fame, in preserving this bombastic phraseology of the soldier when attempted to be uttered as a poet. Prefixed are seven stanzas, as

"*The Epistle.*

"I will not dedicate these weeping lines
Vnto a laughing Lord for patronage,
That without mourning habit richly shines
In gold, nor will I send a pilgrimage:
My sorrowes brought a bed in this same booke,
To be protected by a ladyes looke;

* Qu? Brother of Gervase Markham?

Digitized by Google

Nor will I inuocate a Iudge, because
I write upon an honourable fate,
Vntimely hastned; for within his lawes,
Deathes immature are all degenerate;
He that condemneth life, and goods, shall be
No pittilesse protector, booke, to thee.

No sycophant shall see thee by my will,
No, nor a golden coward, for I vow
I hate his quaking quallitie as ill,
As any the worst vice that raigneth now;
A foole shall neuer thy sad lines behold,
Because brasse is as good to him as gold.

But I will send thee like a marshall booke,
Vnto all souldiers, lac'd with noble skarres,
That thinkes on Bvrgh with a deiected looke,
And that hath knowne him well in all his warres;
That can repeate all things that he hath done;
Since the first minute that his sand did runne."

An address in two stanzas follows

"*To the Reader.*

"Faith, reader, if you vnderstand
But little, in this little booke,
Go shake *Tom Derry* by the hand,
Or on your cozen *Archey* looke;
Or if you will not be a foole,
Returne againe, with speed to schoole."

Fourteen lines with initials I. E. are addressed "to my worthily esteemed kinsman the authour." Then,

"*The Avthor's eyes purging with the pills of sorrow, drops here upon the obsequies of Sir John Burgh,*

Digitized by Google

his noble colonell, with such a heauinesse, that they doe fall in print as followeth.

" If teares could tell the story of my woe,
How I with sorrow pine away for thee,
My spungie eyes their bankes should over-flow,
And make a very moore, or mire of me;
I would out weepe a thousand Nyobyes,
For I would weepe, till I wept out my eyes.

My heart should drop such teares as did thy wound,
And my wound should keepe consort with my heart;
In a red sea my body should be drown'd;
My gall should breake, and beare a bitter part;
Such crimson rue as I would weepe, should make
Democrates himselfe a wormwood lake.

Or if that my blew winged words could tell,
How darke I mourne without a starre of glee,
My tongue the clapper, and my mouth the bell,
Should ceaselesse ring thy haplesse destinie;
Whilst that my penne vnable for to speake,
In tragicke songs should grind away her beake."——

The first twenty-one stanzas are given as introductory to the main subject. In these he relates he was uncertain if it was the greatnesse of pain he felt from a shot, or greatness of his grief that Burgh was slain; but he could not write and therefore judiciously went to sleep. The result, and the opening of the work is thus given:

" So did I sleepe vntill the morning light
Reneu'd the glory of the world, and then
I wakt againe with a more pregnant sp'rit,
And once more flew vnto my fatall pen;

Digitized by Google

Then with a little labour that I tooke,
My braines were brought a bed, of this same booke

Thy wisedome, Burgh, was like vnto a sea,
Wherein thy famous actions dayly swam,
Like Neptun's scaly burgers euery day;
Currant wise men, like lesser riuers came
To mixe their freshnesse with thy season'd wit,
Onely of purpose to grow salt by it.

And as Pactolus flowes on golden sand,
As rubies, pearles, and twinkling diamonds
Doe starre the firmament of Neptune's land,
So did thy virtue, like farre brighter stones,
Be-pibble all the inside, outside floare
Of thy hid channel, and thy publicke shoare."

How much to be regretted the author did not imbibe a few particles of the attic salt, of which he considers his hero the fountain head. It is amusing to mark the succession of images, almost ludicrously opposite, as they swell to above eighty stanzas, with a description of the progress of this military general; sufficiently minute for the work to be described by Bromley in his catalogue, as a "Life." Perhaps an ingenious head piece might be saved much labour, in attempting to describe Napoleon, by adopting the following lines:

"Thy court was in the campe, thy dauncs were
Stout marches footed to a drummer's play;
'Twas not thy sport to chase a silly hare,
Stagge, bucke, foxe, wild-cat, or the limping gray:
But armies, Marquesses, Graues, Counts, Dukes, Kings,
Arch-dutchesses, and such heroicke things.

Digitized by Google

Guns were thy hornes which sounded thy retreite,
Of noble warre (bright honour's truest chase),
Pickes tipt with death, thy hunting poles to beate,
And rouse thy game (sport for a Joue-borne race,)
Thy deepe mouth'd hounds, a catt of cannons were,
Whose brazen throates spew'd thunder in the air.——

Thy iudgement was so ripe that thou could'st tell,
Without the calling of a warlike court,
How many men would man that citie well,
That counter-scarfe, redoubt, or little fort;
For thy braine lay within a sconce of bone,
In judgement stronger than a tower of stone."

J. H.

ART. DXXXVII. *Admirable Events selected out of Four Bookes; VVritten in French by the Right Reverend Iohn Peter Camus Bishop of Belley; together with morall Relations written by the same Author, and translated into English by S. Du. Verger. London: Printed by Thomas Harper for William Brooks, and are to be sold at his shop in Holborn, in Turnstile Lane.* 1639. *4to. pp.* 357. *Both parts.*

IN the Dedication "to the most excellent Maiesty of Henrietta Maria, Queene of Great Britain," the translator says "In point of subject, since nothing from mine own conceptions was fit to adventure upon so high a theater, I assign my part to the onely choise and conveyance of an authour, with language intelligible to the English shore, who in the variety and multitude of his writings, both theologicall, morall, and historicall, hath as with a christall

Digitized by Google

streame watered a continent of the greatest extent in Europe.—Give leave then, most gracious Princesse, where I began, there to determine my thrice humble dedication, with homage and binding oblation of these first fruits of my small industry.—The humblest and lowest of all your Majestie's most devoted servants, S. Du Verger."

A cancelled leaf in my copy contains a portion of an address from "the translator to the reader," which precedes "the author's epistle." There is a second part, or division, in the volume, with the following title:.

"*Certain Moral Relations selected out of the two Books written thereof in French, by the Right Reverend Father John Peter Camous, Bishop of Belley, Anno Domini* 1628. *Faithfully translated into English. London* (ut sup.)

This continuance has a short advertisement from the author, and a second of 'the translator to the reader." By the initials subjoined it appears that the continuation was translated by another hand. After noticing, to avoid reiteration, the original preface is omitted, as "not pleasant to the reader, I have" (says the writer) "only given you a little taste of the latter part; the reason chiefly is, that because I ioyne these singular Events and Morrall Relations in one volume, you have an epistle at the beginning which at large informes you of his intents, reasons, and motives, which I think may suffice; my intents and wishes shall ever equall, and accompany the authours, in these his worthy and my poore labours, farewell. T. B."

Digitized by Google

The first book containes twelve stories or events, and the continuance seventeen relations. The following is from part the first, and is the Induction story to Shakspeare's Taming the Shrew. It is evidently taken from Heuterus, but remains to be added to the list given by the Annotators.

" *The Waking Man's Dreame. The fifth event.*

" The Greek proverbe saith that a man is but the dreame of a shaddow, or the shaddow of a dreame; is there any thing more vaine than a shadow? which is nothing in itselfe, being but a privation of light framed by the opposition of a thicke body unto a luminous: is there any thing more frivolous than a dreame? which hath no subsistence but in the hollownesse of a sleeping braine, and which to speake properly is nothing but a meere gathering together of chimericall images: and this is it which makes an ancient say that we are but dust and shadow; our life is compared unto those, who sleeping dreame that they eate, and waking find themselves empty and hungry? and who is he that doth not find this experimented in himself; as often as he revolves in his memory the time which is past: who can in these passages of this world distinguish the things which have been done, from those that have beene dreamed; vanities, delights, riches, pleasure, and all are past and gone, are they not dreames? what hath our pride and pompe availed us? say those poore miserable soules shut up in the infernal prisons, where is our bravery become, and the glorious shew of our magnificence? all these things are passed like a flying shadow, or as a post who hastens

Digitized by Google

to his journeye's end. This is it, which causeth the ancient comicke poet to say that the world was nothing but an universall comedy, because all the passages thereof serves but to make the wisest laugh, and, according to the opinion of Democritus, all that is acted on this great theater of the whole world, when it is ended, differs in nothing from what hath been acted on a player's stage. The mirrour which I will heere set before your eyes will so lively expresse all these verities, and so truly shew the vanities of the greatnesse and opulencies of the earth; that although in these events I gather not either examples not farre distant from our times, or that have been published by any other writer, yet I beleeve that the serious pleasantnesse of this one will supply its want of novelty, and that its repetition will neither bee unfruitfull nor unpleasing.

"In the time that Philip Duke of Burgandy (who by the gentlenesse and curteousnesse of his carriage purchaste the name of good) guided the reines of the country of Flanders; this Prince, who was of an humour pleasing, and full of judicious goodness, rather than silly simplicity, used pastimes which, for their singularity, are commonly called the pleasures of Princes: after this manner he no lesse shewed the quaintnesse of his wit then his prudence.

"Being in Bruxelles with all his court, and having at his table discoursed amply enough of the vanities and greatnesse of this world, he let each one say his pleasure on this subject, whereon was alleadged grave sentences, and rare examples; walking to-

Digitized by Google

wards the evening in the towne, his head full of divers thoughts, he found a tradesman lying in a corner sleeping very soundly, the fumes of Bacchus having surcharged his braine. I describe this man's drunkennesse in as good manner as I can to the credit of the party. This vice is so common in both the superiour and inferiour [in] Germany, that divers making glory, and vaunting of their dexterity in this art, encrease their praise thereby, and hold it for a brave act. The good Duke, to give his followers an example of the vanity of all the magnificence with which he was invironed, devised a meanes farre lesse dangerous then that which Dionysius the tyrant used towards Democles, and which in pleasantenesse beares a marveilous utility. He caused his men to carry away this sleeper, with whom as with a blocke they might doe what they would, without awaking him; he caused them to carry him into one of the sumptuosest parts of his pallace, into a chamber most state-like furnished, and makes them lay him in a rich bed. They presently strip him of his bad cloathes, and put him on a very fine and cleane shirt in stead of his own, which was foule and filthy; they let him sleepe in that place at his ease, and whilest hee settles his drinke, the Duke prepares the pleasantest pastime that can be imagined.

"In the morning this drunkard being awake, drawes the curtaines of this brave rich bed, sees himselfe in a chamber adorned like a paradice, he considers the rich furniture with amazement such as you may imagine, he beleeves not his eyes but layes his fingers on them, and feeling them open, yet perswades himselfe they are shut by sleep, and that all he sees is but a pure dreame.

Digitized by Google

"As soone as he was knowne to be awake, in comes the officers of the Duke's house, who were instructed by the Duke what they should do: there were pages bravely apparelled, gentlemen of the chamber, gentlemen waiters, and the high chamberlaine, who all in faire order, and without laughing, bring cloathing for this new guest; they honour him with the same great reverences as if hee were a soveraigne prince; they serve him bare-headed, and aske him what suite hee will please to weare that day.

"This fellow affrighted at the first, beleeving these things to be inchantments or dreames, reclaimed by these submissions, tooke heart and grew bold, and setting a good face on the matter, chused amongst all the apparell that they presented unto him, that which he liked best, and which he thought to be fittest for him; he is accommodated like a king, and served with such ceremonies as he had never seene before, and yet beheld them without saying any thing, and with an assured countenance. This done the greatest nobleman in the Duke's court enters the chamber with the same reverence and honour to him as if he had beene their soveraigne prince; (Philip with princely delight beholds this play from a private place) diverse of purpose petitioning him for pardons, which he grants with such a countenance and gravity as if he had had a crowne on his head all his lifetime.

"Being risen late and dinner time approaching, they asked him if he were pleased to have the tables covered; he likes that very well: the table is furnished, where he is set alone, and under a rich

Digitized by Google

canopie he eats with the same ceremony which was observed at the Duke's meals; he made good cheere, and chawed with all his teeth, but only drank with more moderation than he could have wisht, but the majesty which he represented made him refraine.

"All taken away, he was entertained with new and pleasant things, they led him to walke about the great chambers, galleries and gardens of the pallace, (for all this merriment was played within the gates, they being shut only for recreation to the Duke, and the principall of his court;) they shewed him all the richest and most pleasantest things therein, and talked to him thereof, as if they had all beene his, which he heard with an attention and contentment beyond measure, not saying one word of his base condition, or declaring that they tooke him for another. They made him passe the afternoone in all kind of sports, musicke, dancing; and a comedy spent some part of the time. They talked to him of some state matters, whereunto he answered according to his skill, and like a right twelfetide king.

"Supper time approaching, they aske this new created Prince if he would please to have the lords and ladies of his court to sup and feast with him, whereat he seemed something unwilling, as if hee would not abase his dignity unto such familiarity; neverthelesse counterfeiting humanity, and affability he made signes that he condescended thereunto: he then towards night was led with sound of trumpets and hoboyes into a faire hall, where long tables were set, which were presently covered with divers sorts of dainty meates; the torches

Digitized by Google

hined there in every corner and made a day in the midst of a night; the gentlemen and gentlewomen were set in fine order, and the Prince at the upper end in a higher seat: the service was magnificent; the musicke of voyces and instruments fed the eare, whileat mouthes found their food in the dishes; never was the imaginary Duke at such a feast: carousses begin after the manner of the country; the Prince is assaulted on all sides, as the owle is assaulted by all the birdes when he begins to soare: not to seeme uncivill, he would doe the like to his good and faithfull subjects; they serve him with very strong wine, good Hipocras, which hee swallowed downe in great draughts, and frequently redoubled so, that charged with so many extraordinaryes, he yeelded to death's cousin german sleep, which closed his eyes, stopt his eares, and made him loose the use of reason, and all his other sences.

" Then the right Duke, who had put himselfe among the throng of his officers, to have the pleasure of this mummery, commanding that this sleeping man should bee stript out of his brave cloathes, and cloathed againe in his old ragges, and so sleeping carried and layd in the same place where he was taken vp the night before; this was presently done, and there did he snort all the night long, not taking any hurt either by the hardnesse of the stones, or the night ayre, so well was his stomacke filled with good preservatives.

" Being awakened in the morning by some passenger, or it may be by some that the good Duke Philip had thereto appointed, ha, said he, my friends, what have you done? you have rob'd mee

Digitized by Google

of a kingdome, and have taken mee out of the sweetest and happiest dreame that ever man could have fallen into: then very well remembring all the particulars of what had passed the day before, hee related unto them from point to point all that had happened unto him, still thinking it assuredly to be a dreame. Being returned home to his house, hee entertaines his wife, neighbours and friends, with this his dreame, as hee thought, the truth whereof being at last published by the mouthes of those courtiers who had beene present at this pleasant recreation, the good man could not beleeve it, thinking that for sport they had framed this history upon his dreame: but when Duke Philip who would have the full contentment of this pleasant tricke had shewed him the bed wherein hee lay, the cloathes which he had worne, the persons who had served him, the hall wherein he had eaten, the gardens and galleries wherein hee had walked, hardly could hee be induced to beleeve what he saw, imagining that all this was mere inchantment and illusion.

"The Duke used some liberality towards him for to helpe him in the poverty of his family, and taking an occasion thereon to make an oration unto his courtiers concerning the vanity of this world's honours, hee told them that all that ambitious persons seeke with so much industry is but smoake and a meere dreame, and that they are strucken with that pleasant folly of the Athenian who imagined all the riches that arrived by shipping in the haven of Athens to be his, and that all the marchants were but his factors: his friends getting him cured by a skilfull physitian of the debility of his brain, in

Digitized by Google

liew of giving them thanks for this good office he reviled them, saying, that wheras he was rich in conceit, they had by this cure made him poore and miserable in effect.

" Harpaste, a foole that Senecae's wife kept, and whose pleasant imagination this grave phylosopher doth largely relate, being growne blind could not perswade her selfe that she was so, but continually complained that the house wherein she dwelt was dark, that they would not open the windowes, and that they hindred her from setting light, to make her beleeve she could see nothing; hereupon this great stoick makes this fine consideration that every vitious man is like unto this foole, who, although he be blind in his passion, yet thinks not himselfe to be so, casting all his defect on false surmises, whereby he seeks not only to have his sinne worthy of excuse and pardon, but even of praise; the same say the covetous, ambitious, and voluptuous persons in defence of their imperfections, but, in fine, (as the Psalmist saith) all that must passe away, and the images thereof come to nothing, as the dreame of him that awaketh from sleepe.

" If a bucket of water be as truly water as all the sea, the difference only remaining in the quantity not in the quality, why shall we not say that our poore Brabander was a soveraigne prince for the space of foure and twenty houres: being that he received all the honours and commodities thereof, how many kings and popes have not lasted longer, but have dyed on the very day of their elections or coronations? As for those other pompes, which

Digitized by Google

have lasted longer, what are they else but longer dreames? This vanity of worldly things is a great sting to a well composed soule, to helpe it forward towards the heavenly kingdome."

To conclude this article, may be added another short relation of a similar circumstance, as quoted, without authority, in a marginal note by an author, who enriched his work with a crowd of references to earlier productions. "Pyrrhus, seeing a man dead-drunke in the streete, being willing to sport himselfe, caused him to be brought to his pallace, and there to be lodged, clothed, feasted, and attended like a prince; who, waking, over-ioyed with so suddaine an alteration, drunke himselfe as he was before, who then caused him to be stript and put into his rags againe, and to be brought where he was first found."*

J. H.

* See p. 72 of *Qvaternio, or a Fovrefold Way to a happie life, set forth in a Dialogue betweene a Countryman and a Citizen, a Divine and a Lawyer. Per Tho. Nash Philopolitem.* 1633. Another edition, 1639. An attempt was lately made at an auction to raise an opinion that this curious and elaborate performance proceeded from the pen of Thomas Nash, the author of *Pierce Penniless*, and other tracts; but that writer died before 1606, and the address to the reader, prefixed to the Qvaternio, is dated "from the Inner Temple, the 14th of May, 1632," to which may be added the following notice at p. 195. "See the picture of this man, [an usurer] lively set forth by Nash, in his booke entituled *Christ's Teares over Ierusalem*, in which I finde that verified of him, in the returne from Pernassus;

> "His style was wittie, though he had some gall;
> Something he might haue mended, so may all:
> Yet this I say, that for a mother-wit,
> Few men haue ever seene the like of it."

Digitized by Google

ART. DXXXVIII. *Microcosmographie, or a Peece of the World discovered; in Essayes and Characters. The sixth edition, augmented. London, Printed by R. B. for Robert Allot, and are to be sold at his shop in Pauls Church Yard.* 1630. *duodecimo.*

NOTWITHSTANDING this highly entertaining and very scarce little book is ascribed by Langbaine to a Mr. Blount,† "who," says he, "hath made himself known by many ingenious publications, such as his Microcosmography, Horæ Subsecivæ, &c.": (but who in fact was only the publisher, as he himself tells us in the preface) it is the production of Dr. JOHN EARLE, BISHOP OF SALISBURY, of whom the following short account may probably be not unacceptable.

He was born at York in 1601, and entered at Merton College, Oxford, in 1620, where he became Master of Arts, 1624, was a proctor in 1631, and about that time created chaplain to Philip, Earl

This coincidence of names might occasion the singular anachronism* in a modern publication, which states Thomas Nash to have been born "at Leostoffe, in Suffolk, in the reign of Charles the First," and in a subsequent page that "Nash died about the year 1600, and at the early age of 42." *Anecdotes of Literature*, Vol. I. Art. Nash.

* The mistake was probably copied from *Cibber's Lives of the Poets*, I. 347, 348. In that book Nash the poet is placed in the reign of Charles I. and the above *Quaternio* ascribed to him. *Editor.*

† Edward Blount, a bookseller at the Black Bear, St. Paul's Churchyard. For an account of "Horæ Subsecivæ," see Memoirs of Peers of James I. p. 384. *Editor.*

Digitized by Google

of Pembroke, who presented him with the living of Bishopston in Wiltshire. He was afterwards appointed chaplain and tutor to Prince Charles, and chancellor of the cathedral of Salisbury. For his steady adherence to the royal cause, he was deprived of every thing he possessed, and at length was compelled to fly into exile with King Charles the Second, at whose restoration he was made Dean of Westminster, and in 1662 created Bishop of Worcester, from whence he was translated to the See of Salisbury in 1663. Walton, the biographer of Donne, &c. sums his character by saying that since Mr. Richard Hooker died, none have lived "whom God hath blest with more innocent wisdom, more sanctified learning, or a more pious, peaceable primitive temper." Besides the work of which I am about to make mention, Bishop Earle wrote an Elegy upon Mr. Francis Beaumont, afterwards printed at the end of Beaumont's Poems, London, 1640, in quarto. He translated also from the English into Latin, the Εἰκὼν Βασιλικὴ, which he entituled "Imago Regis Caroli, in illis suis Ærumnis et Solitudine," and which was printed at the Hague, 1649, duodecimo, with a frontispiece by Marshal; and Hooker's Ecclesiastical Polity, which I believe has never been published. Several lesser things also he had some share in, which are now either lost or not known. During the plague he retired to Oxford, where he died November 17, 1665, and was buried in Merton College Chapel.*

* See Wood's Athenæ, II. 365. *Editor.*

Digitized by Google

Microcosmography.

Mictocosmographie consists of numerous characters drawn up with the greatest humour and correctness. They shew the author to have been a man of reading and observation, who regarded the world with a penetrating glance, and who diffused his remarks with propriety and justice; as an example of which I shall conclude with an extract which will not, I trust, be displeasing.

" *Paule's Walke*

" Is the Land's Epitome, or you may cal it the lesser Ile of Great Brittaine. It is more then this, the whole world's map, which you may heere discerne in its perfects't motion justling and turning. It is a heape of stones and men, with a vast confusion of languages, and were the steeple not sanctified, nothing liker Babel. The noyse in it is like that of bees, a strange humming, or buzze, mixt of walking tongues and feete: it is a kinde of still roar or loud whisper. It is the great exchange of all discourse, and no busines whatsoeuer but is here stirring and afoote.

" It is the generall mint of al famous lies, which are here like the legends of popery, first coyn'd and stampt in the church. All inuentions are emptyed heere, and not few pockets. The best signe of a temple in it is, that is the Theeues Sanctuary, which robbe more safely in the croud, then a wildernesse, whilst euery searcher is a bush to hide them. It is the other expence of the day, after playes, tauerne, and a bawdy-house, and men haue still some oathes left to sweare heer. It is the eares brothell, and

Digitized by Google

satisfies their lust, and ytch. The visitants are all men without exceptions, but the principall inhabitants and possessors, are stale knights, and captaines* out of seruice, men of long rapiers, and breeches, which after all, haue merchants here and traffick for newes. Some make it a preface to their dinner, and trauell for a stomacke: but thriftier men make it their ordinarie: and boord heere very cheape. Of all such places it is least haunted with hobgoblins, for if a ghost would walke more, hee could not."

The accounts given of "an Antiquarie, a Carrier, a Player, a Pot Poet, an Universitie Dunne," and many others are equally excellent, and I only lament that the limits of this work will not allow me to give them.

The first edition is in duodecimo, Lond. 1628. It has been reprinted in octavo, 1731, and is very rare.

P. B.*

Art. DXXXIX. SIR PHILIP SIDNEY.

To the Editor.

Sir,

The veneration I have long possessed for the character of Sir Philip Sidney, and the beautiful Introduction to his Sister, the Countess of Pembroke, which he prefixed to the *Arcadia*, have made

* Pauls. Captain Bobadil, in Every Man in his Humour, is styled a "Paules Man," whence, and from the character here given of it, we may infer that it was the idle resort of every needy and dissipated sharper.

† The writer of this article has since himself given an Edition of this book.

Digitized by Google

me anxious to procure every thing that relates to so renowned a scholar. In this search I have met with the following interesting quarto volume, which I believe is not generally known. " A Worke concerning the Trunesse of Christian Religion, written in French: against Atheists, Epicures, Paynims, Jews, Mahumetists, and other Infidels. By Philip of Mornay, Lord of Plessie Marlie. Begunne to be translated into English by that honourable and worthy Gentleman, Syr *Philip Sidney* Knight, and at his request finished by *Arthur Golding*. *Since which time, it hath bene reviewed, and is now the third time published, and purged from sundrie faultes escaped heretofore tharow ignorance, carelesnes, or other corruption.* At London Printed for George Potter, dwelling at the great North doore of S. Pauls Church, at the signe of the Bible, 1604."

The volume, which consists of 590 pages, is dedicated " To the High and Mightie Henry Friderick Prince of Wales: and this is followed by an Epistle Dedicatorie, from du Plessie, To the Right High and mightie Prince, Henry King of Nauarre, Soueraigne of Bearne, and a Peere and Chiefe Prince of the blood Royall of France:" to them succeedes the Preface to the Reader.

The following are some of the Summes of the Chapters.

1. " That there is a God, and that all Men agree in the Godhead.
2. That there is but only one God.
3. That the wisdome of the worlde acknowledgeth one onely God.

Digitized by Google

4. What it is that Man is able to comprehend concerning God.
5. That in the one Essence of God there are three persōs, which we cal the Trinitie.
6. That the world had a beginning.
7. When the world had his beginning.
8. That the wisdom of the world acknowledgeth the creation of the world.
9. That God created the world of nothing, that is to say, without any matter, substance, or stuffe whereof to make it.
10. That God by his prouidēce gouerneth the world, and all things therein.
11. That all the euil which is, or which seemeth to be in the world, is subject to God's prouidence.
12. That mans wisdome hath acknowledged God's prouidēce, and how the same wadeth between destiny and fortune.
13. That mans Soule is immortall.
14. That the immortalitie of the soule hath bin taught by the ancient Philosophers and beleeued by all nations.
15. That man's nature is corrupted, and he himselfe fallen from his first original, and by what meanes.
16. That the men of former time are of accord with vs concerning man's corruption and the cause thereof.
17. That God is the Soueraigne welfare of mā, and therfore that the cheefe end of man ought to be to return vnto God.
18. That the wisest of al ages are of accord that

Digitized by Google

God is the cheefe But, and Soueraigne welfare of man. J. S. C.

ART. DXL. "*Resolves Divine, Morall, & Politicall, in Two Centuries. London*, 1628, 4to. 1631, *&c. By Owen Feltham.*"—*Bodl. Catalogue.*

OWEN FELTHAM.

"OF this FELTHAM," says Oldys,* "there has been little written. He was a poet of those times, but more noted as a moralist for his book of Resolves, upon which T. Randolph has written a good poem. His father, Thomas Feltham, was a Suffolk man; he died the 11th of March 1631, aged sixty-two, and was buried at Babram in Cambridgeshire; with a monument on which a Latin inscription was written, composed by this Owen, one of his three children. William Loughton, the schoolmaster, in Kensington, is the only person I have met with, who knows any thing more of him. I think he told me once, near thirty years since, that he, or some of his family, was related to Owen Feltham, and that he lived in some noble house in quality of Gent. of the Horse, or Secretary to some nobleman, with several other particulars now forgot. His book of Resolves was published in 4to. 1631, 1636, 1661, &c. having been looked upon by some readers as a treatise full of good counsels and fine conceits. But Mr. John Constable, in his Reflection upon accuracy of style, 8vo. 1734, has in many

* From his MS. notes to Langbaine.

Digitized by Google

instances exposed his pedantical, affected, and unnatural phrase. Yet have the said Resolves had a modern impression in 8vo. 1709.

"In 1677 the said Resolves were published in folio, to which are joined some occasional pieces of poetry by the same Author, entitled "Lusoria;" but among them I think there is not the Answer to Ben Jonson's famous Ode, "Come, leave the loathed Stage," which is inserted in "Langbaine's Dramatic Poets."

"If the Author was not dead before that edition, one may presume he did not live long after. I think there was an edition in folio 1696."

The following are the two last stanzas of Feltham's Ode, as inserted by Langbaine:

"Alcæus lute had none,
Nor loose Anacreon
Ere taught so bold assuming of the bays,
When they deserv'd no praise.
To rail men into approbation,
Is new to yours alone;
And prospers not; for know
Fame is as coy, as you
Can be disdainful; and who dares to prove
A rape on her, shall gain her scorn, not love.
Leave then this humour vain,
And this more humorous strain,
Where self-conceit and choler of the blood
Eclipse what else is good:
Then if you please those raptures high to touch
Whereof you boast so much;
And but forbear your crown,
Till the world puts it on:

Digitized by Google

No doubt from all you may amazement draw,
Since braver theme no Phœbus ever saw."

This Answer is also printed in Abraham Wright's Parnassus Biceps, or University Poems, 8vo. 1656.

Thomas Randolph wrote a defence of Jonson, in an Ode entitled "An Answer to Mr. Ben Jonson's Ode to persuade him to leave the stage," beginning

"Ben, do not leave the stage,
'Cause 'tis a loathsome age."

This Ode is printed in Randolph's poems, and also by Laingbaine.

Thomas Carew also has verses "to Ben Jonson upon occasion of his Ode of defiance annext to his play of the New Inne," which are inserted at p. 108 of the first edition of his Poems, 1640.

But Feltham was, notwithstanding this, a friend of Randolph, who addressed a poem "to M. Feltham on his Book of Resolves" in which are these lines:

"The book I read, and read it with delight,
Resolving so to live as thou dost write,
And yet I guess thy life thy book produces,
And but expresses thy peculiar uses."

and the following lines close it;

"Such is thy sentence, such thy stile, being read
Men see them both together happily wed,
And so resolve to keep them wed, as we
Resolve to give them to posterity.
'Mongst thy Resolves put my Resolves in too;
Resolve who's will, thus I resolve to do;
That should my errors choose another's line
Whereby to write, I mean to live by thine."

Digitized by Google

Before Randolph's Poems, Feltham has verses "On his beloved friend the Author, and his ingenious poems" subscribed "Owen Feltham, Gent."

Resolves, divine, moral, political. The ninth impression, with new and several other additions both in prose and verse, not extant in the former impressions. By Owen Feltham, Esq. Et sic demulceo vitam. London: Printed for A. Sicle, and are to be sold by Allen Bancks and Charles Harper at the Flower de luce in Fleet-street over against Clifford's Inn. 1670. *Folio.*

Of Feltham and his "Resolves" some mention has already been made in the preceding part of this article. The principal object therefore of the present addition is to bring forward some few of the poetical productions of this author. Whether they inadvertently escaped the attention of Mr. Ellis in the compilation of his Specimens, it is impossible to conjecture, as the majority of them certainly possess no slight degree of merit; but it has been the fate of Feltham to experience little notice or attention in his poetical capacity.

The "Lusoria, or Occasional Pieces," were apparently *first* added to the present edition, and in which the Answer to Jonson's Ode of "Come leave the loathed Stage," is inserted, although, according to Oldys, it is not to be found in the subsequent edition of 1677.

The following is a table of the principal matters in Lusoria.

Digitized by Google

" 1. True happiness. 2. To the Lady D. S.

3. The Sun and Wind.

' Why think'st thou, fool, thy beauties rayes
Should flame my colder heart;
When thy disdain shall, several wayes,
Such piercing blasts impart?

See'st not those beams that guild the day,
Though they be hot and fierce,
Yet have not heat nor power to stay,
When winds their strength disperse.

So though thy sun heats my desire,
Yet know thy coy disdain
Falls like a storm on that young fire,
So blowes me cool again.'

4. On the Duke of Buckingham slain by Felton the 23d Aug. 1628. 5. The Appeal. 6. Elegie on Henry Earl of Oxford.

7. On a Jewel given at parting.

' When cruel time enforced me
Subscribe to a dividing,
A heart all faith and loyalty
I left you freshly bleeding.

You in requital gave a stone,
Not easie to be broken;
An embleme sure that of your own
Heart's hardness was a token.

O fate, what justice is in this,
That I a heart must tender:
And you so cold in courtesies,
As but a stone to render.

Digitized by Google

Either your stone turn to a heart,
That love may find requiting:
Or else my heart to stone convert,
That may not feel your slighting.'

8. Upon my Father's Tomb at Babram in Cambridgeshire. 9. The Cause. 10. The Vow-breach. 11. The Sympathy. 12. The Reconcilement. 13. A Farewell. 14. Funebre Venetianum. On the Lady Venetia Digby, found dead in her bed, leaning her head on her hand. 15. An Epitaph on Robert Lord Spencer. 16. The Spring in the Rock. 17. The Amazement. 18. An Epitaph on Lady Mary Farmor. 19. On a hopeful youth. 20. An Answer to the Ode of Come leave the loathed Stage, &c. 21. To Phryne. 22. To M. Dover on his Cotswold Games. 23. On Sir Rowland Cotton, famous for letters and other parts. 24. On a Gentleman whose nose was pitted with the small pox. 25. Elegie on Mr. Fra. Leigh, who dyed of the plague, May-day, 1637. 26. Song. 27. Gunemastia. 28. To the painter taking the picture of the Lady Penelope Countess of Petersburgh.

29. *Upon a breach of Promise.*

'I am confirmed in my belief,
No woman hath a soul:
They but delude, that is the chief,
To which their fancies roul.

Else how could bright Aurelia fail,
When she her faith had given,
Since vows that other's eares assail,
Recorded are in heaven.

Digitized by Google

But as the alch'mist's flattering fires,
Swell up his hopes of prise;
Till the crackt spirit quite expires,
And with his fortune dies:

So though they seem to cheer, and speak
Those things we most implore,
They do but flame us up to break,
Then never mind us more.'

30. To this written by a Gentlewoman, the answer underneath was given. 31. Song. 32. This ensuing copy, the late Printer hath been pleased to honour by mistaking it amongst those of the most ingenious and too early lost Sir John Suckling. 33. Song. 34. Upon a rare voice. 35. Considerations of one designed for a Nunnery. 36. In Gulielmi Laud, Archiepiscopi Cantuariensis, Decollationem, Jan. 10 1643. 37. On Thomas Lord Coventry, Lord Keeper of the Great Seal of England, who died Decemb. 1640. 38. Upon abolishing the feast of the Nativity of our blessed Saviour, Anno 1643. 39. On Mr. Mynshull. 40. An Epitaph to the eternal memory of Charles the First, King of Great Britain, &c. inhumanely murthered by a perfidious party of his prevalent subjects, Jan. 30, 1648.* 41. On the Lady E. M."

With regard to Feltham's "Characters of the

* The author's veneration for this monarch approaches almost to the verge of blasphemy; after extolling him as outshining Job in patience, and Solomon in wisdom, and comparing his "pearless book," with the Psalms and Proverbs, he concludes the epitaph with the two following lines:

"When he had rose thus, Truth's great sacrifice,
Here Charles the First, and Christ the second lyes."

Digitized by Google

Low Countries," and his Miscellaneous Letters, (which form the concluding part of the present volume) Mr. Cumming has justly observed "that they prove the author to have been a very lively wit, as well as a grave moralist."

J. H. M.

Art. DXLI. GERVASE MARKHAM.

His Cavalarice* was printed in 1617, in 4to. under the title of "*Cavalarice, or the English Horseman; contayning all the art of Horsemanship, as much as is necessary for any man to understand, whether hee be horse-breeder, horse-ryder, horse-hunter, horse-runner, horse-ambler, horse-farrier, horse-keeper, coachman, smith or sadler. Together, with the discovery of the subtil trade or mystery of horse-coursers, and an explanation of the excellency of a horse's understanding: or how to teach them to do trickes like Bankes his Curtall: and that horses may be made to draw dry-foot like a hound. Secrets before unpublished, and now carefully set downe for the profit of this whole nation; newly imprinted, corrected and augmented, with many worthy secrets not before knowne. By Gervase Markham.*

In eight books, separately paged, and with frontispieces, to each of which is subjoined, *London, Printed by Edw. Alde for Edward White, and are to be sold at his shop neere the little north doore of St. Paules Church, at the sign of the Gun.* 1617.†

* Censura, Vol. V. p. 113, note.

† The 2d and 3d Books are dated 1616.

Digitized by Google

The 1st book is dedicated to Charles, Prince of Wales; the 2d book, in the following Sonnet, "To the High and mightie Prince of Great Brittaine."

"When with seuearer iudgement, I beholde
The customary habits of our Nation,
Nothing I finde so strong or vncontrold,
As is of great men's Actes the Immitation.

Whence comes it, that to immitate your praise,
Our lesser great ones, (which would else neglect
The noblest Acte of vertue) now do raise
Their spirits up, to love what you respect:

O may you euer liue, to teach them thus
These noble Actes, which gets the noble name;
And may the grace, you doe the Arte and vs,
Liue to out-liue Time, Memorie, and Fame;
That many ages hence the world may say,
You gaue this Arte the life shall ne're decay!

GERVASE MARKHAM.

The 3d book is dedicated to Lewis, Duke of Lennox; the 4th, to Tho. Howard, Earle of Arundell and Surrey; the 5th, to Edw. Earle of Worcester; the 6th, to Phil. Herbert, Earle of Mountgomerie; the 7th, to John Ramsey, Viscount Haddington; and the last to the honourable and most worthy Knight Sir Walter Aston. It is impossible to epitomize so multifarious a performance.

On the 27th of November, 1616, Markham was censured by the Star Chamber, and fined in the sum of 500l. for sending a Challenge to Lord Darcy.* A

* See a curious anecdote of an encounter between a Gervase Markham and Sir John Holles, in 1597, in Theatr. Poet. Angl. 279—280, copied from Collin's *Noble Families*, p. 84, 85. *Editor.*

Digitized by Google

folio MS. in the possession of the present Correspondent, contains the proceedings and speeches at full length; from which it appears that the case excited unusual interest; and was deemed of high importance by the Lords of the Star Chamber, as no fewer than the following delivered their opinions on it: the King's Attorney, Chancellor of the Exchequer, Lord Chief Justice, Secretary Winwood, Vice Chamberlain, Bishop of Ely, Bishop of London, Master of the Wards, Lord Arundell, Lord Treasurer, Archbishop of Canterbury, and the Lord Chancellor.

The quarrel between Markham and Lord Darcy arose from his Lordship's dog "Bowser" having been "in danger to be trodden on" by Markham, on a hunting party at Sir Gervase Clifton's!—Well may we exclaim

"What mighty contests rise from trivial things!"

Birmingham, May 24, 1806. WILLIAM HAMPER.

ART. DXLII. *Pax Vobis, or Wits Changes: tuned in a Latine hexameter of Peace, whereof the numeral letters present the yeare of our Lord: and the verse it selfe (consisting only of nine words) admitted* 1623 *several changes or transpositions, remaineth still a true verse, to the great wonder of common understanding. With a congratulatorie Poem thereupon, and some other chronograms, of the like numeral nature, expressing both the yeare of our Lord, and the yeare of the King's reigne. Composed in celebration of this yeares entrance of*

Digitized by Google

his Majestie into the xxi yeare of his blessed raigne over Great Britaine: and of the hopefull Journall of the thrice illustrious Prince Charles into Spain. By Ro. Tisdale of Graies Inne, Gent. 1623. *4to.*

THE title of this chronogrammic poem will afford a sufficient exposition of its contents. T. P.

ART. DXLIII. *The Image of bothe Churches Hierusalem and Babel—Unitie and Confusion—Obedience and Sedition—by P. D. M. Printed at Tornay by Adrian Quinque.* 1623. *With licence.* 12*mo. pp.* 461, *exclusive of Dedication, Preface, &c.*

J. BOUCHER, Doct. Theol. Canon and Archdeacon of Tornay, has subjoined his sentiments of approbation to the above work, and upon the concluding page appears the following singular postscript:

"Blame not my will but my wants, that the Latin is not translated into English: I had not paper, nor means, being stinted."

I shall feel happy to be favoured with the remarks of any of the Correspondents of the CENSURA LITERARIA upon the above curious work, and also as to its author.

Ardwick, Lancashire, May 19, 1807. J. H. M.

ART. DXLIV. *The History of Frier Rush, how he came to a house of Religion to seek a service, and being entertained by the Priour, was first made*

Digitized by Google

Under Cook, being full of pleasant mirth and delight for young people.

[Remainder of the title-page torn off.] * *4to.* The signatures extend to G 3.

This is a book of great rarity, which Mr. Ritson had ranked as a desideratum, and of which Mr. Beloe has given an account from a copy in the rich library of the Marquis of Stafford. Another copy having fallen in my way, I take the opportunity of giving an extract, from the first chapter.

"*A pleasant history, how a Divell (named Rush) came to a religious house to seek him a service.*

"There was sometime beyond the sea edified and founded a certain house and cloister of religious men, which house was founded at a great forrest's side, for to maintain the service of Almighty God, and daily to pray for their benefactors and founders, and for the salvation of their own souls; which place by reason of their founders and well disposed people, (which gave unto it largely of their goods and possessions) increased in riches, and every man had gold and silver at their will; and also of meat and drink they had great plenty: insomuch, that they were so much at ease, and had so much, that they wist not what to do, they were so full of wantonness, whereby the service of Almighty God was not well maintained

* Mr. Beloe adds "Imprinted at London by Edw. All-de, and are to be solde by Francis Grove, dwelling on Snow-Hill, 1626." See Anecdotes of Literature and Scarce Books, I. 249.

Digitized by Google

among them: for oftentimes they said neither mattins nor even song: and through their great negligence they forgate clean the charge that they were bound to, when they entered into their religion, and they lived more like beast without reason, then like men of good and holy conversation: for they haunted harlots and lived viciously, and the goods that was given them by good and well-disposed people, they spent in unthriftinesse and ribaldry. And when the great Princes of Divells, which are the patrons of ill vices, understood of the great misrule and vile living of these religious men; consulted to keep them still in that state, and worse if it might be.

" And these be the names of the Devills—Belphegor, who was prince of Gluttony; Asmodeus, Prince of Lechery; and Belzebub, Prince of Envy; with many other Devils assembled together; which rejoiced for the misorder of these religious men. And as they were all assembled together with one accord, they chose a Devill to go and dwell among these religious men, for to maintain them the longest in their ungracious living, which Devill was put in rayment like an earthly creature, and went to the Religious house, and there he stood at the gate a certain space, all alone with an heavy countenance. Then within a while after, the Priour came unto the gate, and espied Rush the young man, standing there all alone. Anon he said unto him, " What dost thou here? and what wouldst thou have?" The young man with great reverence answered and said; " Sir, I am a poor young man, and am out of service, and fain would have a master. And, Sir, if it please

Digitized by Google

you to have me, I shall do you diligent service, and shall do so well that you and all your brethren and convent shall be glad of me, for I shall keep so well your secrets, that I trust to obtain at all times your good love and favour, and all theirs also.

"And when the Priour heard these words, he was moved with pitty, and said! "Go into the kitchen to the Cook, and shew him that I have sent thee thither, and bid him shew thee, what thou shalt do; for thou shalt be with him a certain season, till that time other better thing fal." Then the young man made his reverence to the Priour, and thanked him, and forthe he went to the kitchen, where he found the master cook. Anon hee made reverence unto him, and said: "Sir, my master the Priour hath sent me hither unto you, and commandeth me to shew you what I shall do, for I must be here and help you." The master cook answered and said; "you be welcome." And anon he set him to such business as he had to do. And thus the Devill became Under Cook in the place that he was assigned unto, by the Prince of Devills."

Then follow the Devill's words, ("laughing") to himself.

ART. DXLV. *Barclay his Argenis, or the Love of Poliarchus and Argenis, faithfully translated out of Latin into English by Kingsmill Long, Esq. The second edition, beautified with pictures. Together with a Key præfixed to unlock the whole story. London. Printed for Henry Seile at the signe of the Tygres Head in Fleetstreet neere the Conduit* 1636. *Sm. 4to. pp.* 719.

Digitized by Google

THIS volume is adorned by a print of Barclay, natus 26 Jan. 1582, obiit 12 Aug. 1621—peaked beard, and whiskers; hair turned up from the forehead; a ruff flying off from the shoulders, and flower'd vest. "D. du Monstier pinx. C. Melton sculp."

"Gente Caledonius, Gallus natalibus hic est,
Romam Romano qui docet ore loqui." H. GROTIUS.

M. P.

JOHN BARCLAY, the author was son of William Barclay, a learned and eminent Scotch civilian, who was born at Aberdeen 1541, and died about 1605. The son is said to have had considerable employments under King James, and particularly to have been made Gentleman of the Bedchamber to him. He quitted London in 1617, and went to Paris; and afterwards to Rome, at the invitation of Pope Paul V. where he died.

The *Argenis* is his most celebrated work. It was first printed at Paris in 8vo. in 1621. It has since passed through many editions, and been translated into several languages. The first English translation was published in 4to. in 1628, by Sir Robert Le Grys, at the command of King Charles I. The poetical part was translated by Thomas May, Esq. The translation by K. Long, here registered, was the second. Another appeared as late as 1772, in four volumes, 12mo. under the following title.

"*The Phœnix; or, The History of Polyarchus and Argenis, translated from the Latin by a Lady.*" In the Preface to this, it is observed, that "the

Digitized by Google

Editor has made use of both the former translations occasionally, and whenever a doubt arose, had recourse to the original."

Barclay's Latin style, in his Argenis, has been much praised, and much censured. It is said that Cardinal Richlieu was extremely fond of reading this work, and that from thence he derived many of his political maxims. It is observed, in the Preface to the last English Translation, that " Barclay's Argenis affords such variety of entertainment, that every kind of reader may find in it something suitable to his own taste and disposition : the statesman, the philosopher, the soldier, the lover, the citizen, the friend of mankind, each may gratify his favourite propensity; while the reader who comes for his amusement only, will not go away disappointed." It is also remarked of this work, in the same preface, that it is a romance, an allegory, and a system of politics. In it the various forms of government are investigated, the causes of faction detected, and the remedies pointed out for most of the evils that can arise in a state." In this political allegory, " By the kingdom of Sicily, France is described, during the time of the civil wars under Henry the Third, and until the fixing the crown upon the head of Henry the Fourth. By the country over against Sicily, and frequently her competitor, England is signified. By the country formerly united under one head, but now divided into several principalities, the author means Germany; i. e. Mergania. Several names are disguised in the same manner, by transposing the letters." As to the principal persons, designed, " By Aquilius is meant the Emperor

Digitized by Google

of Germany, Calvin is Usinulca, and the Huguenots are called Hyperephanii. Under the person and character of Polyarchus, Barclay undoubtedly intended to describe the real hero, Henry of Navarre, as he has preserved the likeness even to his features and complexion. By his rivals are meant the leaders of the different factions; by Lycogenes and his friends, the Lorrain party, with the Duke of Guise at their head. Some features of Hyanisbe's character are supposed to resemble Queen Elizabeth of England; Radirobanes is the King of Spain; and his fruitless expedition against Mauritania is pointed at the ambitious designs of Philip the Second and his invincible Armada. Under Meleander the character of Henry the third of France seems intended; though the resemblance is very flattering to him." *

ART. DXLVI. *Letters of advice touching the choice of Knights and Burgesses for the Parliament; and directed to all those Counties, Cities and Boroughs of this Kingdome, to whom the choice of such Knights and Burgesses do appertaine: that for prevention of the publike ruine now threatened, they may be more carefull to make good elections now and hereafter, then they have been heretofore. Thereto are annexed certain reasons for new elections, with briefe answers to some objections; and short notes touching the manner of choosing Knights and Burgesses, according to the ancient and legall custome. London: Printed in the yeere MDCXLV. 4to. pp. 22.*

* Biogr. Brit. I. 669.

Digitized by Google

THIS is a very scarce tract from the pen of that old, honest, and voluminous satirist, but certainly unequal writer, GEORGE WITHER. It contains much of the flowing lip-wisdom universally displayed by the Vox populi, upon a dissolution of parliament, when the vote of the individual should be ceded with the caution of transferring a birth-right. To these letters are given " the superscription, to the honourable cities and counties of London, Westminster, Surry, and Southampton, (to whom I am especially obliged) and to all other the honourable and worshipfull counties and corporations throughout the kingdome of England, and dominion of Wales, to whom the choice, &c." and after taking a brief view of mischiefs arising from the choice of persons, who proved apostates and traitors, he proceeds to sketch an outline of some candidates, which it could not be difficult to parallel at the present period.

" The only means to be delivered from such mischiefs, is, by humbly supplicating the divine mercy; by truly repenting our sins; and by taking more heed hereafter (then we have done heretofore) that we be no traitors to our selves, in foolishly giving up the disposure of our estates, lives, liberties and consciences to them who will sell us for old shoes, and serve us, onely to serve their own turnes, to our destruction. Therefore, I beseech you to be warie, whom you shall now, or hereafter, elect; and make us not irrecoverably unhappy, by listening to the insinuations of unworthy persons, who will importune you by themselves, or others, to put our bodies and soules into their hands; complying with all shewes of curtesie and humility, till their purpose[s]

Digitized by Google

are obtained; and never afterward regard your persons, your cause, your miseries, or your petitions: but over-look you with such pride and despight, as if they had neither received their power from you, nor for your welfare: but meerly to exalt their own vanitie; or, as if every one of them had in his single capacitie, conferred on him by his election, such a measure of all virtues and sciences; and received such an extraction out of the body represented, that none of his electors had left in himself, either wisdome, honestie, or pietie, in comparison of his; though but the day before his election, all the good you heard or knew of him, amounted perhaps to no more, but that he was a good huntsman, a good faulkner, a good gamester, or a good fellow, who, having a good estate in his country, where he was chosen, a good opinion of himselfe, and a good mind to be a law-maker, was elected by his neighbours, who had rather adventure the undoing of themselves, their posteritie, and the whole kingdome, then hazzard his frowne, or the lords and ladies displeasure who sollicited for him. Which follie that you may now shun, both for the remedie of present evils, and for the better establishing our just priviledges, with the common safetie; let your care be to avoid the choice of such as these.

1. *Men over lavish in speaking*, or in taking extraordinarie pleasure to hear themselves talk; for, a man full of words is neither good to give, or keep counsell.

2. *Notorious gamesters;* for, though I have known some of them wittie, I never found a prudent or just man among them. For, how can he be just whose daylie practice is to cheat others of their estates?

Digitized by Google

Or, how can they have prudence becoming disposers of the publike treasure, who are so foolish, as needlessely to expose their certain estates to the uncertain hazards of chance?

3. *Men extremely addicted to hunting or hawking:* for, most of these, so they preserve and increase their game and inlarge priviledges for their owne pleasure, much care not though it were to the depopulation and impoverishing of whole countries, and to the multiplying of those wild beasts, which are one of the curses threatned for sinne.

4. *The houshold servants,* or *such as are the obliged dependents on peers of the realme* except they be of known and approved integritie. For, though some lords have honourably persisted faithfull to the republike, both now and in all times of triall; yet, the greatest part prefer their will and pleasure before the just liberties and priviledges of the Commons; yea, sometimes before the safety of the whole kingdome and the purity of God's worship: and such noblemen wil upon all advantages, expect from their creatures, the promotion of their own designes and interests, how repugnant soever to the generall good.

5. *Courtiers depending merely on the King's or Queen's favour;* for, the inlargement and continuance of their fortunes depend on the prerogative; and, the more that may be improved to the depression of the subject, the richer and the greater these grow."

These admonitory inhibitions are continued against ambitious, covetous, wanton, proud, vicious, and irreligious characters; and succeeded by pourtraying the proper nomination, "to wit, men, whom you

Digitized by Google

know, or believe (by their testimony, whose fidelitie you suspect not) to bee of upright conversations, unreprovable, (as far as humane frailtie will permit) prudent, stout, impartiall, sober, well-experienced, lovers of their countrey, grave, meek, humble, religious, and rather eminent for their virtues and abilities, then for their wealth, birth, or titles: and yet not so poore or meane as to make their persons liable to contempt, or in danger to bee exposed to a temptation through extreame necessities." For preventing or abolishing the evil customs and disorders of elections are three propositions, wherein the determination by lot, with reference to the scriptures, is discussed. At the end is a long postscript touching the duty after choice, in which the elector upon discovering the knight or burgess to be unfaithful to the trust reposed in him in various instances, as "complying or plotting with malignants as in the conspiracies and apostacies of Waller, Hotham, and such like;" information should be immediately exhibited in order to proceed to re-election according to need. Thirty lines of poetry form a conclusion; the last six as follows:

"But when my houre is come, I will be bold
To speak, what I am prompted to unfold.
For, therefore was I borne; yea, therefore, yet
I live, to tell men that which they forget.
And, though but few regard what I now say,
Some do, and most men will, another day.

Your true-speaking, and faithfull servant,
and Remembrancer,

GEO. WITHER.

Printed by R. A. 1644."

Digitized by Google

Two sheets of this pamphlet appear to have been distributed according to the last date, and in the following year another sheet was added containing the above title, and three leaves appended at the end with ".reasons for new elections, and some objections answered;" and " of the manner of choosing knights and burgesses." J. H.

ART. DXLVII. *England's Teares for the present Wars, which for the nature of the Quarrell, the quality of Strength, the diversity of Battailes, Skirmiges, Encounters, and Sieges (happened in so short a compasse of time) cannot be parallell'd by any precedent Age. Underneath is the King's Arms, and this motto:*

Hei mihi, quam misere rugit Leo, Lilia languent!
Heu, Lyra, quam mæstos pulsat Hiberna sonos!

Printed at London, according to Order, by Richard Heron, 1644. *4to. pp.* 18.

JAMES HOWELL* is the author of this singular tract: which is adorned with an exceedingly fine etching, as frontispiece, by " Melan et Bosse," representing a cavalier reclining in a pensive manner against an ancient oak, whereon is inscribed *Robur Britannicum:* and at his feet a scroll with *Hic tutus obumbror. Symbol Auth.*

* James Howell died 1666. He was author of more than forty publications, which are mentioned by Payne Fisher, who edited this author's Poems, Lond. 1664, 8vo. His *familiar Letters* still retain their reputation.

He must not be confounded with William Howell, LL.D. Fellow of Magd. Coll. Camb. and author of " The History of the World." Lond. 1680, 1685, of which I think Gibbon speaks well. *Editor.*

Digitized by Google

England bewails the miseries of War in language like the following; "Oh! that my head did flow with waters; Oh that my eyes were limbecks through which might distill drops and essences of bloud! Oh that I could melt away, and dissolve all into teares more brackish than those seas that surround me!" &c. &c. Part of an apostrophe to Peace is poetically expressed. "Sweet Peace, most benigne and amiable goddesse, how comes it to passe that thou hast so abandoned earth, and taking thy flight to heaven, as once Astræa did, dost reject the sighs and sacrifices of poore mortals?——Gentle peace, thou which goest always attended on by plenty and pleasure, thou which fillest the husbandman's barnes, the grasier's folds, the tradesman's shop, the vintner's cellars, the lawyer's desk, the merchant's magazines, the Prince's tresury, how comes it to passe that thou hast given up thy throne to Bellona, that all-destroying Fury?——Behold how my plundered yeoman wants hinds and horse to plow up my fertile soyle; the poore labourer who useth to mingle the morning dew with his anheled sweat, shakes at his worke for fear of pressing; the tradesman shuts up his shop, and keeps more holy-daies than willingly hee would; the merchant walks to the exchange onely to learne newes, not to negotiate.——O consider my case, most blissfull Queene, descend, descend againe in thy ivory chariot; resume thy throne, crowne thy temples with thy wonted laurell and olive, bar up Janus gates, and make new Halcionian dayes to shine in this hemisphere, &c. &c.

Birmingham. W. H.

Digitized by Google

ART. DXLVIII. ΔΕΝΔΡΟΛΟΓΙΑ. *Dodona's Grove, or the Vocall Forest. The third Edition more exact and perfect than the former; with the addition of two other Tracts; viz. Parables reflecting upon the Times. And England's Tears for the present Warres. By J. H.* Esquire. Printed in the Yeare* 1645.

SOME of the reflections in this little volume have considerable merit. "For politicall bodies, as well as naturall, have their degrees of age, declinings, and periods; which I cannot so properly tearm periods, as successions, or vicissitudes. Commonweals have often turned to kingdomes, and realms have been cut out into republicks; the ruine of one, being still the raysing of the other; as one foot cannot be lifted up, till the other be down: witnesse those foure mighty monarchies, which were as spokes upon Fortune's wheel, or as so many nails driving out one another. And so is it also in naturall bodies; the corruption of one, is still the generation of another: so that, it seems, Nature hath her wheel also, as well as Fortune; and these changes and chances, tend to preserve the whole from decaying. So, that the opinion of that *Adrianian*, since much enriched by a learned *Druinian*, is farre from deserving to be exploded for a paradox, viz. that the universe doth not decay or impair at all in the whole, but in its individuals and parts. For, as the preservation of the world is a continuall production; so in this production, as I said before,

* viz. James Howell, Esq.

Digitized by Google

the corruption of one foreruns the generation of another: therefore to bear up the whole, if there be a decay in one place, it is recompensed in some other: so that one may say Nature danceth in a circle, and by this circulation, preserves the visible world."

ART. DXLIX. *Vox Borealis, or the Northern Discoverie: by way of Dialogue between Jamie and Willie. Amidst the Babylonians, printed, by Margery Mar-Prelate, in Thwackcoat-Lane at the signe of the Crab-tree Cudgell; without any priviledge of the Cater-Caps, the yeare coming on,* 1641. *4to. fourteen leaves.*

"THE Epistle. Most kind and courteous countreymen, being at Berwicke, it was my chance to meet with two of my countrey-men there, the one of them being lately come from London, and the other had been in the Camp; where, after salutations past among us, they desired me to write down their severall collections of passages, which I confesse are not such as they would have been, if mischances had not happened; for it seems the one was forced to burn his notes at London, and the others were spoyled with water at Berwick; and therefore they are but fragments, not whole relations, &c."

"The Printer to the Reader," an address of thirty lines, begins

"Martin Mar-Prelat was a bonny lad;
His brave adventures made the prelats mad;
Though he be dead, yet he hath left behind
A generation of the Martin kind.

Digitized by Google

Yea, there's a certain aged bonny lasse,
As well as he, that brings exploits to passe;
Tell not the bishops, and you know her name,
Margery Mar-Prelat, of renowned fame, &c."

Jamie, from London, having given a long account of foreign and domestic news, in which the bishops make considerable display, is interrupted by an exclamation of Willie against "those priests, let us heare somewhat els, for ther's no goodnesse in them."

"Then (quoth Jamie) I will tell you something of poets and players, and ye ken they are merry fellows.

"There was a poore man (and ye ken povertie is the badge of poetry) who, to get a little money, made a song of all the capps in the kingdome, and at every verse end concludes thus,

'Of all the Capps that ever I see,
Either great or small, Blew Cappe for me.'

But his mirth was quickly turned to mourning; for he was clapt up in the Clinke for his boldnesse to meddle with any such matters. One *Parker*, the prelat's poet, who made many base ballads against the Scots, sped but little better; for he, and his *antipodes* were like to have tasted of justice Long's liberalitie, and hardly he escaped the powdering tub, which the vulgar people calls a prison. But now he sweares he will never put pen to paper for the prelats againe, but betake himselfe to his pitcht kanne, and tobacco-pipe; and learne to sell his frothie pots againe, and give over poetrie.

"But ile tell thee, I met with a good fellow of

Digitized by Google

that quality, that gave me a few fine verses, and when I have done, I will sing them.

" In the meane time let me tell ye a lamentable tragedie, acted by the prelacie, against the poore players of the Fortune play-house, which made them sing

' Fortune my foe, why dost thou frown on me, &c.'

for they having gotten a new old play, called ' The Cardinall's Conspiracie,' whom they brought upon the stage in as great state as they could, with altars, images, crosses, crucifixes, and the like, to set forth his pomp and pride: But wofull was the sight to see how, in the middest of all their mirth, the pursevants came and seazed upon the poore cardinall and all his consorts, and carried them away. And when they were questioned for it, in the High Commission Court, they pleaded ignorance, and told the archbishop, that they tooke those examples of their altars, images, and the like, from heathen authors. This did somewhat asswage his anger, that they did not bring him on the stage; but yet they were fined for it, and after a little imprisonment, gat their liberty. And having nothing left them but a few swords and bucklers, they fell to act ' The Valiant Scot,'* which they played five dayes with great applause, which vext the bishops worse than the other; insomuch, as they were forbidden playing it any more: and some of them prohibited ever playing againe."

* " The Valiant Scot, by J. W. Gent. London, printed by Thomas Harper for John Waterson, and are to be sold at his shop in Paul's Church-Yard, at the signe of the Crown." 1637. 4to.

Digitized by Google

" The few fine verses," above alluded to, serve to end this narrative. " So I will only sing my song, and conclude.

' Sir John got on a bonny browne beast
To Scotland for to ride a,
A brave buffe coat upon his back,
A short sword by his side a.
Alas, young man we Sucklings can
Pull down the Scottish pride a.

He danc'd and pranc'd, and pranckt about,*
'Till people him espide a.
With pyeball'd apparrell he did so quarrell,
As none durst come him nye a;
But soft, Sir John, ere you come home,
You will not look so high a.

Both wife and maid, and widow prayd
To the Scots he would be kind a;
He storm'd the more, and deeply swore
They should no favour find a:
But if you had been at Barwick and seen,
He was in another ruffe a.

His men and he, in their jollitie,
Did drink, quarrell, and quaffe a,
'Till away he went, like a Jack of Lent:
But it would have made you laugh a,
How away they did creep, like so many sheep,
And he like an Essex calfe a.

When he came to the camp, he was in a damp,
To see the Scots in sight a,
And all his brave troops, like so many droops,
To fight they had no heart a;†

* " He pranckt and danc'd, about he pranc'd," to make rhyme.

† Read " They had no heart to fight a."

Digitized by Google

And when the allarme call'd all to arme,
Sir John he went to sh—te a.

They prayd him to mount, and ryde in the front,
To try his courage good a:
He told them, the Scots had dangerous plots,
As he well understood a;
Which they denyed, but he replyed—
" It's sinne for to shed blood a."

He did repent the money he spent,
Got by unlawfull gaine a;
His curled locks could endure no knocks,
Then let none goe againe a
Such a carpet knight, as durst not fight,
For fear he should be slaine a.'

" Well (quoth Willie) as I remember there was some songs here also at the camp of him. And I will sing so much of it as I can, because I will begin as you have ended: but mine is a sinister verse then yours, for it hath two foot more, and it is to be sung to the tune of *John Dorie*, as followeth:

' Sir John got on an ambling nagge,
To Scotland for to goe,
With a hundred horse, without remorse,
To keep ye from the foe:
No carpet knight ever went to fight
With half so much braveado; [book,
Had you seen but his look, you would sweare on a.
Hee'd conquered the whole Armado.'

" But the valour of the knight, and the veyn of the poetry are both of so course a thred, that I had rather tell you the rest in plain prose."

The speaker further relates, " that there came divers carpet-knights to the camp, onely for fashion

Digitized by Google

not for fighting, whose chiefest attendants are either poets or players; at whose return you shall either have the second part of *Hobia Moko*, or els *Polydamna* acted, with a new addition; but if it had once come to knocks, then you must have expected a tragedie instead of a commedie; as The Losse of a Loyall Subject; The Prodigal's Repentance; The Suckling's Succour; The Last Lover; or some such pretty peece.

" That all the time the camp lay here, we had most lamentable wet wether, as if the heavens had mourned with continuall rayne, which our camp scarse call Scottish teares: but I am sure it made good the old saying, ' A Scottish mist will wet an Englishman to the skinne:' and well it might be, for there was neither care taken for huts, nor tents; but as soone as it was faire againe in the sun-shine, they went all in hunting the lousie lare, where they made good that riddle which put Homer to a stand, ' What they found, they left behind them; and what they could not find, they tooke with them.' But having done execution upon those grudge pikes, at their returnes they would bragge how many *covenanted* enemies they had killed since they went out."—

" It is thought this climate hath an extraordinary operation in altering of men's constitutions and conditions: for our *gallants* have both changed their voices and their words since they came from London; for there they used to speak as bigge as bulbeggers, that fight in barnes; and at every word sirra, rogue, rascall, and the like; but it is otherwayes now, for their words is as if they whispered,

Digitized by Google

for feare the Scots should heare them; and their words are turned to honest Jacke, courage souldiers, and the like; so if we had stayed but a little while longer, we should have been all fellows at football.

" That a great many old souldiers lived by their shifts, some counterfeited fortune-tellers, some juglers, and some morice-dancers; and indeed they sped best of all, for whilst the wives without conveighs (which lay lurking about the house) would either get a duck or a henne, or others perhaps a lamb or a pigge, and home they came to the camp often times with half a dozen of women at their heels crying 'Stoppe theef, stoppe;' but never an honest man was in the way, and it is not the fashion for one thiefe to stay another: but when they came to their huts, then there was all the sport to see them quarrell for dividing of it, untill the marshall or provost came, who to stint the strive, kept it to himselfe, so often times he that fet it never eat it."

A skirmish or two is described and the will of a dying soldier given, " but there was none to doe it but a poet, and he made it in verse," consisting of twenty-eight lines, in which he bequeaths his body in various portions, as

" My leggs I leave to lame men, to assist them;
If Scots come on, here's many that will misse them."

The dissolving the army is described; " whereupon order was given in the king's camp, that every man should have a monethes pay, to carrie him home to his countrie; but the captaines and commanders did so shuffle and shirke the poore souldiers, that some of them had nothing, and the most

Digitized by Google

had but foure or five shillings a piece to travell 300 miles; yet to give the devill his due, they did them a court courtesie in giving them a passe home to their countrey, with a licence to beg by the way, and a tiquet to all maiors, justices, constables, and the like, not to trouble the stocks, nor whipping posts with any such souldiers as came from the king's camp."

The loquacious orator next relates—"As soon as the armies were dissolved, and the king possessed of the castles of Edenburgh, Dumbarten, &c. new cavells were raysed against the covenanters, and it was reported, that under the colour of a parle with the lords at Berwick, they should all have been detayned and sent prisoners to London; but, as good was, they went not, but excused themselves to the king, because the appointed assemblies was then to begin, which hath since quite abolished bishops.

"The king seemed displeased, and thereupon placed generall Ruthwen governour of the castle of Edenburgh; and now he having got that by a tricke, which they never could have gotten by strength, keeps a couple of false knaves, to laugh at the lords (a foole and a fidler) and when he and they are almost drunke, then they go to singing of Scotch jigges, in a jearing manner, at the covenanters for surrendring up their castles.

"The fidler he flings out his heels, and dances and sings,

> "Put up thy dagger Jamie,
> And all things shall be mended.
> Bishops shall fall; no not at all
> When the Parliament is ended."

Digitized by Google

" Then the foole he flirts out his folly, and whilst the fidler playes, he sings,

" Which never was intended,
But onely for to flam thee:
We have gotten the game,
We'll keep the same,
Put up thy dagger, Jamie."

The work concludes with the following lines as a postscript.

" Through fire and water we have past,
To bring you northern news;
And since as Scouts we travelled last,
We now that name refuse.

But if henceforth new broyles appeare,
And warre begin to rise,
Castiliane like, wee'll cloth oure selves,
And live like Spanish spyes."

From a part of the above extracts this satirical attack upon the times does not appear to have been hitherto known, if we except the Ballad upon Sir John Suckling. Of such ephemerical publications it is difficult to explain the several allusions to names and occurrences, after a lapse of above a century and an half.

The ballad of " Blew Cap" appears to have been a political one, and now lost; at least, I have not been able to trace it in the repositories of that period, or the modern collections.* Cater-caps are

* In " The Mysteries of Love and Eloquence," 1685, is " The Song of the Caps," but of thirteen verses there is little to incur the anger of the prelates. The following lines are the most personal.

Digitized by Google

mentioned in the title; and the author of the tract, speaking of continental circumstances, observes—"They say at London that the cause of this combustion proceedeth from a quarrell for superiority between black-capps and blew-capps; the one affirming that cater-capps keeps square dealing, and the other tells them that cater-caps are like cater-pillars, which devoure all where they may be suffered; and the round cappe tells the other, that their cappe is never out of order, turn it which way you will; and they stand stiffly to it, that blew-capps are true capps, and better than black ones."

Of Parker and his Antipodes I have not been able to trace any thing explanatory.

The "Vox Borealis" could not be printed till after August 1641, that being the time when the army was disbanded; but the incident of the players of the Fortune being committed, appears rather to have happened to the company at the Cockpit in May of the year preceding; which is precisely stated in Sir Henry Herbert's MS. (See Reed's

"The satin and the velvet hive,
Unto a bishoprick doth drive:
Nay when a fill of caps y' are seen in,
The square cap this, and then a linen,
This treble may [then] raise some hope,
If fortune smile, to be a pope.
Thus any cap what e're it be,
Is still the sign of some degree."

Evans's Old Ballads, Vol. IV. p. 264, has "Blew cap for me:" but it turns on the preference of a Scotch lass to her countryman. If it was a Scotch song, it is not mentioned by Ritson in "A list of Desiderata in Scotish Song," published in the Scot's Magazine, 1802; nor is it in his own collection of two vols. 1794.

Digitized by Google

Shaksp. Vol. III. p. 292.) The play of the Cardinal's Conspiracy is a title unknown. From the description of a new old Play, perhaps it was an alteration of either the first or second part of Cardinal Wolsey by Chettle, there not being any scene in Henry the Eighth for the introduction of altars, images, &c.* Sir Henry Herbert does not mention the title; he says "The play I cald for, and, forbiddinge the playing of it, keepe the booke; because it had relation to the passages of the king's journey into the northe, and was complaynd of by his majestye to mee, withe commande to punishe the offenders;" which seems conclusive, that the same circumstance is alluded to in both places, and the account of the allowance of plays continues to the commencement of the war in August 1642, without any similar incident happening.

The ballad upon Sir John Suckling appears to be printed very incorrectly in many instances, and the first twenty-four lines seem originally designed for quatrains. There must have been some other reason than "the coarseness of the thread" for not concluding the second ballad, as the same circumstance is recorded in the first; but the whole of the second may be found as "Sir John Suckling's Campaigne,"† in Percy's Reliques (Vol. II. p. 326.

* "The Cardinal," by Shirley, was not licensed till Nov. 25, 1641.

† I shall give the first and last stanzas of this ballad from a Collection of Songs, as they differ from the copy here referred to.

"Then as it fell out on a holiday,
'Twas on a holiday tide-a,
Sir John he got on his ambling nag,
To Scotland for to ride-a;

Digitized by Google

Edit. 1794,) where it is said "this humorous Pasquil has been generally supposed to have been written by Sir John, as a banter upon himself. Some of his cotemporaries, however, attributed it to *Sir John Mennis*, a wit of those times, among whose Poems it was printed" in 1656. The similarity of the two copies make them appear nearer than parodies, and the coincidence of ideas and words is too general to be the offspring of accident. Had there not been the part given as *second* above, the other would only have appeared an altered copy of the one in Percy's Reliques; as it is, the priority of the two is not distinguishable; that in Sir John Mennis's Poems is more correctly given, but the slovenly appearance of the other might be the inattention of the pamphlet-writer or his printer. J. H.

ART. DL. *Articles of High Treason exhibited against Cheapside Crosse with the last Will and Testament of the said Crosse. And certaine Epitaphes upon her Tombe. By R. Overton. Newly printed, and newly come forth; with his Holinesse*

With an hundred or more of his own, he swore,
To guard him on ev'ry side-a.
\- - - - -
To ease him of fear, he plac'd him in the rear,
At miles back half a score a;*
Sir John he did play at trip and away,
And ne'er saw the enemy more-a."

---

* This line is preferable to the one in Dr. Percy's copy, as it prevents the recurrence of the same rhime. There it stands;

"Some ten miles back, and more-a."

Digitized by Google

privilidge, to prevent false Copies. London, printed for R. Overton, 1642. 4to. four leaves.

This tract was published at a period when the press groaned with polemical controversy; and dialogues, &c. between Cross and Cross, served as a vehicle for scattering illiberal invective and rancid abuse. Overton berhymed it, though little can be said in favour of his Muse. Scarcity has attached a nominal value to his production, or it had long since been buried in that oblivion, to which it had so just a claim. At the back of the title is

"The Author to his Muse.

"My Muse scarce hatch'd erects her spiring eye,
And through the aire sees flocks of Muses fly;
And wanting wings, shee skipt into this paper,
And after flyes, puft up with windy vaper;
But hasty Muse take this advice (I pray)
In this thy flight keep in the middle way;
Fly not too high, for feare of scorching beames;
Nor yet too low, for feare of watery streams;
Thy wings are paper, if thou dost aspire
Sol's fiery throne, he'll set thy wings on fire;
To trident Neptune if thou dost descend,
He'll wet thy wings, and bring thee to thy end:
Thus to the meane I leave thee: let none be
Offended at thy flight, nor yet at me.

R. O."

Then follows "Articles of High Treason exhibited against Cheape-side Crosse, Dialogue-wise, betwixt Master Papist, a profest Catholike, and Master Newes, a Temporiser." After forty-four lines, in dialogue, follow "the Articles," contain-

Digitized by Google

ing Seven Items as accusation, of which the last is sufficient specimen.

" Item, that this vilanous piece of superstition, this pestiferous Romish relique, under pretence of frightning the divell out of the market, hath brought the divell or some familiar spirit of knavery amongst them, to the cheating and undoing his Majestie's poore subjects, their wives and children."

A speech of thirty-four lines by Newes, and then " the last will and testament of Cheap-side crosse," composed of eight items, inducted " In the name of the Virgin Mary, and of his Holinesse, Amen. I the Crosse, in Cheapside, in London, profest Catholike; being sore sick in body, but in perfect memorie, do make my last will and testament, in manner and forme as followeth." Three of the bequests, are,

" Item, I give and bequeath all the lead that is about me, to the hostile Catholikes in Ireland, to make bullets to confound that cursed crew of heretickes."

" Item, I bequeath the iron about me to make a clapper for his Holinesse passing-bell."

" Item, the gilt that is about me, and such other sacred reliques as my executors shall think fit, to be sold next Lambeth Faire, for the discharge of my funeral."

Their Graces of Canterbury and Yorke, are nominated executors; and executed by " the Crosse her mark."

" This being done the Crosse fet such a groane,
Would pierc'd an heart that had beene made of stone;

Digitized by Google

Each Cardinall and picture that was there,
To heare this sigh, gave up the ghost for feare.
But the poore pilgrims crampit'd by the back,
Withstood the storme, till that the Crosse did crack:
A second sigh the Crosse began to breath,
But sighing breath'd her last, and took her leave.
At which the Papist stood as one halfe dead,
And swore by th' Masse he'd rather lost his head,
But since it was to come to passe, he would
See her with honour brought unto the mould.
Which was perform'd in such a pompous glory,
That I want art for to expresse the story;
One thing except, and that I will reherse
Some Epitaphs which were pin'd to her Hearse."

The epitaphs are two of six-lines, and one of four lines, then

"The Author to his Muse.

"Returne my Muse, perchance thou wast to blame,
But if thou beest crave pardon for the same;
Pardon shee craves for this presumptuous flight,
If she offend, she'll vanish out of sight.
Exit."

ART. DLI. *Mistris Parliament presented in her bed, after the sore travaile and hard labour which she endured last weeke in the birth of her monstrous Offspring, the Childe of Deformation. The hopefull fruit of her seven yeers teeming, and a most precious Babe of Grace. With the severall Discourses between Mrs. Sedition, Mrs. Schisme, Mrs. Synod, her Dry Nurse, Mrs. Jealouise, and others her Gossips.*

Digitized by Google

" O sick! oh faint! alas my sight doth faile,
My members tremble and my spirits quaile;
Oh what a chilnesse doth my heart oppresse,
But what the cause of 't is, I know you'le guesse.
'Tis this most hedious birth doth me amaze,
And much torment me when on it I gaze:
But more when as I thinke what men will conster,
To see th' expected Babe of Grace prove monster."

By Mercurius Melancholius. Printed in the yeer of the Saint's fear, 1648, *4to four leaves.*

THIS tract is likewise in dialogue among the characters named in the title, together with King Charles, Mrs. Sa Yandseal, &c. and divided into two acts and three scenes. At the conclusion the Parliament vomits.

" The Scrowle.

" From XLI to VIII. have I (a brood
Of vipers) England swaid: and (in an hood
Of zeal close lurking and the publique weal)
Bewitch'd the simple and their hearts did steal.
But now by time unmask'd 'tis plainly seen,
For England's bloud and wealth my thirst hath been."

There is afterwards the following distich.

" Rouze up your valiant hearts, brave Englishmen,
And put in Charles his hand his sword again.
God blesse and save him.
Finis." J. H.

ART. DLII. *A Dialogue between the Cross in Cheape and Charing Crosse, comforting each other,*

Digitized by Google

as fearing their fall in these uncertaine times. By Ryhen Pameach. [Henry Peacham—wood-cut of the crosses, with figures, &c.] *Printed anno.* 1641. 4 *leaves.*

THE following is the history given by each Cross in the course of the dialogue, now perhaps the only interesting part of the pamphlet.

" *Charing Cross.* I am made all of white marble, (which is not perceived of every one) and so cemented with mortar made of the purest lime, callis sand, whites of eggs and the strongest wort, that I defie all hatchets and hammers whatsoever.—In King Henry the eighth's daies I was begged, and should have been degraded for that I had;—then in Edward the sixt, when Summerset-house was building, I was in danger; after that, in the reigne of Queene Elizabeth one of her footmen had like to have run away with me; but the greatest danger of all I was in, when I quak'd for feare, was in the time of King James, for I was eight times begged: Part of me was bespoken to make a kitchin chimney for a chiefe constable in Shoreditch; an Inne-keeper in Holborne had bargained for as much of me as would make two troughes, one to stand under a pumpe to water his guests' horses, and the other to give his swine their meate in; the rest of my poore carcase should have been carried I know not whither to the repaire of a decayed stone bridge (as I was told) on the top of Harrow-hill. Our royall forefather and founder, King Edward the first you know, built our sister crosses, Lincolne, Granthame, Woburne, Northampton, Stonie-Stratford, Dun-

Digitized by Google

stable, Saint-Albanes, and ourselves here in London, in the 21st yeare of his Raigne, in the yeare 1289 in memory, &c."

"*Cheapside Cross.* After this most valiant and excellent king had built me in forme answerable in beauty and proportion to the rest, I fell to decay, at which time one John Hatherley, major of London, having first obtained a licence of King Henry the sixt, anno 1441, I was repaired in a beautiful manner. John Fisher, a mercer, after that gave 600 markes to my new erecting or building, which was finished anno 1484, and after in the second yeare of Henry the eighth I was gilded over against the comming in of Charles the fift Emperor, and newly then gilded against the coronation of King Edward the sixt, and gilded againe anno 1554, against the corronation of King Philip. Lord, how often have I been presented by Juries of the quest for incombrance of the street, and hindring of carts and carriages, yet I have kept my standing; I shall never forget how upon the 21st of June, anno 1581, my lower statues were in the night with ropes pulled and rent down, as the resurrection of Christ, the image of the Virgin Mary, Edward the Confessor, and the rest. Then arose many divisions and new sects formerly unheard of, as Martin Marprelate, alias Penrie, Browne, and sundrie others, as the chronicle will inform you. My Crosse should have been taken quite away, and a *Piramis* erected in the place, but Queene Elizabeth (that queen of blessed memory) commanded some of her privie councell in her Majesties name, to write unto Sir Nicholas Moseley, then maior, to have me again

Digitized by Google

repaired with a crosse; yet for all this I stood bare for a yeare or two after: Her Highness being very angry, sent expresse word she would not endure their contempt, but expressly commanded forthwith the cross should be set up, and sent a strict command to Sir William Rider, Lord Maior, and bade him to respect my antiquity; for that is the ancient ensigne of Christianity, &c. This letter was dated December 24, anno 1600. Last of all I was marvellously beautified and adorned against the comming in of King James, and fenced about with sharp pointed barres of iron, against the rude and villainous hands of such as upon condition, as they might have the pulling me downe, would be bound to rifle all Cheapside."

ART. DLIII. *A Modell of truths or a discovery of certain reall passages of this Parliament. Printed in the Yeare* 1642, qto 4 leaves.

PREFIXED is "a coppy of a letter sent from London to one Mr. N. C. living in Gloucester," in answer to a desire of knowing the occurrences of the great throng swarmed together, "commonly called the High court of Parliament; but things of this sort are of such a spreading nature, that what is newes when I write it, may grow old ere you have read it." Not fearing to offend "with a *Crambe*," and being easier put to tune, the writer "thought fit to deliver in that habiliment of a Madrigall." The Poem is in nine stanzas, from which are selected the fourth and fifth.

Digitized by Google

They would not have the Kingdome fall
By an ignoble funerall,
But piously preferre the Nation
To a renowned Decollation.
The feet and lower parts 'tis sed,
Would trample on, and off the head:
What e're they say this is the thing;
They love the Charles, but hate the King.
To make an even Grove, one stroake
Should lift the Shrub unto the Oake.
A new found musicke, they would make
A Gamut, but no Ela take.
This is the pious good intent
Of Priviledge of Parliament.

In all humility they crave
Their Soveraigne to be their slave;
Desiring him that he would be
Betray'd to them most Loyally:
For it were meeknesse sure in him
To be a Vayvod unto Pym:
And if he would a while lay downe
His scepter, Majesty, and Crowne,
He should be made for time to come
The greatest prince in Christendome.
Charles at this time not having need,
Thank'd them as much as if he did.
This is the happy wisht event
Of Priviledge of Parliament."

A portion of this last stanza the reader will find inserted in most old Collections of Poetry as the humble petition of the House of Commons, with the King's answer.

Digitized by Google

ART. DLIV. *Romulus and Tarquin. Written in Italian by the Marques Virgilio Malvezzi. And now taught English by Henry Earle of Monmouth. The Third Edition. London, printed for Humphrey Moseley, and are to be sold at his shop at the Prince's Armes in St. Paul's Church-yard.* 1648.

THE noble translator of this work is HENRY CAREY, SECOND EARL OF MONMOUTH, who was born in Buckinghamshire in 1596; at fifteen became a Fellow-Commoner of Exeter college, Oxford, and in 1613 took his degree of Bachelor of Arts. During the rebellion he was compelled to retire; when entirely devoting himself to his studies, he found that consolation in the fruits he gathered from them, which was denied to many of the nobility in the same unfortunate situation. It was at this period the world became indebted to him for his literary productions. He died June 13, 1661.*

"There are," says Lord Orford, "no less than seven folios, two octavos, and a duodecimo, of his lordship's extant."

Romulus and Tarquin contains 222 pages, besides the author's preface, and six commendatory verses to the translator, with his dedication "to the most sacred Majesty of Charles the First, Monarch of Great Britaine, France and Ireland, &c." and an address "to the favourable Reader," which consist of fourteen more. The verses are by John Suckling, Knight; Tho. Carew; W. Davenant, Knight; A Townshend; Tho. Wortley; and Robert Stapylton, Knight.

* See Memoirs of K. James's Peers, p. 435. *Editor.*

Digitized by Google

The author of this production has doubtless obtained the highest justice, as the language of the translation is pleasing, and the style unaffected. A short extract from the introduction shall suffice.

" To write of modern men is a troublesome businesse; all men commit errors; few, having committed them will heare thereof; one must or flatter them, or say nothing; to comment upon their actions, is to endeavour to teach more by a man's owne example, than by that of others; more to him that writes, than to him that reades; more to be silent, than to bee active. The actions of princes have every other appearance, than that of truth; to relate them as they appeare partakes of the epique straine; as they are, of the satyricall. Flatterers have yet moreover so exalted their good deeds, that the naked truth redounds to the blame of the relatio": for the truth of that praise which is heard, comes short of that which is beleeved; and some there are who arrive at that height, as they leave no place for flattery, fancying themselves greater than flattery can make them. Present actions are not with safety related, nor are they listened unto without danger: well may they be reverenced, never censured: who puts them in print seeks after an uncertain glory, exposes himself to a certain danger; who leaves it to be done by posterity, reaps no other fruit of his present labours, than a meer contemplation of a future imaginary fruitlesse glory.

——" I will avoid the treading of so steepe and intricate a path. I will write of times past to the time present. The defects of the sunne, which are with safety pointed at, reflected in the waters, are

Digitized by Google

not without danger of the eyes seene in a direct line.

——" Romulus his valour, Numa's pity, Tullus his fiercenesse, Anchus his goodnesse, the vigilancie of Lucumus, fortune of Servius, and impiety of Tarquin, shall be my subject."

The first edition of this very scarce work is printed at London, 1637, 12mo. with this difference from the third, in the title, " Romulus and Tarquin; or, De Principe et Tyrano."

" Lord Orford informs us that there is a very good head of the Earl of Monmouth, by Faithorne, prefixed to his translation of Sennault's Use of the Passions, London, 1649. *

January 28. P. B.

ART. DLV. *The Use of Passions. Written in French by J. F. Senault; and put into English by Henry Earl of Monmouth, An. Dom.* 1649. *London, Printed for J. L. and Humphrey Mosely, at the Prince's Arms in St. Paul's Church Yard,* 1649. *pp.* 510, *besides the author's dedication, with the translator's preface and table of contents.*

PREFIXED is an engraved title by W. M.† representing Reason directed by Divine Grace, restraining with a chain Sorrow, Choler, Joy, Fear, Despair, Hope, Boldness, Eschewing, Hatred, Love, and Desire: underneath are the following lines:

" Passions araign'd by Reason here you see,
As shee's advis'd therein by Grace Divine:

* See the next article † William Marshall.

Digitized by Google

But this (you'll say 's) but in Effigie!
Peruse this Booke, and you in ev'ry line
Thereof will finde this truth so prov'd, that you
Must Reason contradict, or grant it True."

It should also possess a bust of the Earl by Faithorne,* which my copy wants, and which is so scarce I have never been able to procure it. I have seen a very inferior impression prefixed to an edition of the book in 1671; the date evidently altered in Marshall's title, which appears to have been retouched. This edition is by no means so rare or so correct as the original.

The author's dedication is to our Saviour Jesus Christ, and as we are told by the translator, in his preface, he had at one time an idea of dedicating "this my product of some leasure-hours to an exactly accomplished Lady of Honor; but considering that my author hath chosen our Saviour Jesus Christ for his Patron, I thought I should go less, should I chuse any other for my Patroness then the King's daughter, his Spouse, the Church."

The Work consists of two parts, the first containing five treatises "Of Passions in General. 1. Of the Nature of Passions. 2. Of the Disorder of Passions. 3. Of the Government of Passions. 4. Of the Commerce of Passions, with Vertue and Vice. 5. Of the power that Passions have upon the Will of Man." The second part contains six, "Of

* Query? Granger says, by *Marshall*, and adds there is another head of him before his translation of the Wars of Flanders, 1654, fol. There is another print by *Faithorne* of this Earl before his "Translation of Boccalini's Advertisements from The Parnassus," 1656, fol. This last the Editor possesses. *Editor.*

Digitized by Google

Passions in Particular. 1. Of Love and Hatred. 2. Of Desire and Eschewing. 3. Of Hope and Despair. 4. Of Audacity and Fear. 5. Of Choler and Anger. 6. Of Delight and Sorrow."

As, from the great length of all the above treatises, it is impossible to give a sufficiently connected extract, I shall conclude with a specimen of the noble Earl's poetical talents in the following lines.

"*The Translator upon the Book.*

I.

If to command and rule o'er others be
The thing desir'd above all worldly pelf,
How great a Prince how great a Monarch's he,
Who govern can, who can command himself?
If you unto so great a Pow'r aspire,
This Book will teach how you may it acquire.

II.

Love turn'd to sacred Friendship here you'll find,
And Hatred into a just Indignation:
Desires (when moderated and not blind)
To have to all the Virtues near relation:
Flight or Eschewing, you will find to be
The chiefest Friend to spotless Chastity.

III.

You'll find how Hope incites to noble acts;
And how Despair diverts rash enterprises;
How Fear from Wisdom nought at all detracts;
But is of use to her through just Surmises:
How Boldness may in hand with Valour ride,
How hair-brain'd Choler may with Justice side.

IIII.

How harmless Joy we may fore-runner make
Of that Eternal never-ending bliss,

Digitized by Google

Whereof the Saints in Heaven do partake;
And how our earthly sorrow nothing is,
But a sharp corrosive, which, handled well,
Will prove an antidote to th' pains in Hell.
Thus Rebels unto Loyalty are brought,
And Traytors true Allegiance are taught. P. B.

ART. DLVI. *A New Wind-mil, a new. At Oxford printed by Leonard Lichfield.* 1643. *4to. four leaves.*

THIS pasquil is addressed "To my dearly beloved brother Mr. Jonadas Trash, at his house in Soper-lane at the signe of the Shuttle. Forasmuch as I see every well-minded man hath a fling at an happy alteration, why should we only sit still, when there is so much worke to do? For my part I love changes as well as another, and have, as I suppose, found out a project very considerable, which I have thought fit to impart to you."

This project arises from windmills being made like a cross; and from the banishment of the cross out of churches and markets, it is no marvel that the corn ground by so idolatrous an engine turn to no better nourishment, and serve only to feed wicked humours, "Why may not there be a device of a round wind mill free from offence, and more effectual? The forme whereof I here present unto you." The description follows with the minuteness of an artizan. "It is new, and that I suppose is no small praise; away with the rotten fashions of our doting ancestors, give us all profitable novelties; I wonder at the folly of those men which think any thing the

Digitized by Google

better for age: we cast away cloaths because they are old; liquors that are too stale we dislike; timber that is worm eaten is rejected; and who cares for mouldy and musty provisions? Yet rites and ceremonies are, by foolish men, entertained and magnified because they are ancient. Should a man come forth clothed in the habit of his great grandsire, how should he be followed by all the boys in the street not without hooting and derision, whereas he that walks in the common garb of the last fashion is not noted; and why should not we go beyond our forefathers for wit, since we have both the help of theirs and more pregnant of our own?——The fashion of this our Windmill is far more excellent than the other, for the round figure is, by all confession most perfect; the heaven is round, the earth is round, and if these very square sailes did not move round they could do nothing; and if they be therefore esteemed because they go round, why should they not be so much more approved because they are round?" The vein of dry sarcastic ridicule that runs through this little performance bespeaks it to have come from the pen of an able writer: it is dated from Boston, Jan. 2, 1642, and subscribed "Your alike-minded brother, Abednego Canne."

J. H.

ART. DLVII. *Paul's Church-yard. Libri Theologici, Politici, Historici, Nundinis Paulinis (una cum Templo) prostant venales. Juxta seriem Alphabeti Democratici. Done into English for the Assembly of Divines. 4to. in 2 Parts. Con-*

Digitized by Google

turia Prima, 8 pages, and Centuria Secunda, 8 pages. No date or printer's name.

This scarce pamphlet is the vehicle of cutting satire against the Republicans during Oliver's Protectorate, and contains many excellent *hits* in the form of title-pages, of which a few may suffice as a specimen.

7. "A Catalogue of the Nobility of England and Ireland, from his Excellency the Lord Generall Cromwell, and the Lord Deputy Ireton, to the severall Peers and Trades of each Regiment."

21. "An Act for turning all Lawes into English, with a short Abridgement for such new Lawyers as cannot write and read."

48. "A Confutation of Geographers, who said we of this Island were Antipodes to none, though we tread contrary to all the world."

109. "Bellum Grammaticale. That Parliament-dome, Counceldome, Committee dome, or Sword-dome, are better words than Christendome or Kingdome."

121. "An Act for constituting six new Heraulds, in regard the old ones cannot blazon the Armes of divers new honourable Officers of State."

150. "The Archbishop of Canterbury's Triall, writt by William Prynn, declaring all the Archbishop spake or did before he was borne, and since his Buriall; being the 9th Tome of Master Prynn's Works."

Birmingham. WILLIAM HAMPER.

ART. DLVIII. *Bibliotheca Militum: or the Souldier's Publick Library. Lately erected for the*

Digitized by Google

Benefit of all that love the Good Old Cause, at Wallingford House, and already furnished with diverse excellent Treatises herein mentioned. London: Printed in the year 1659. *4to. 6 pages.*

THIS pamphlet bears a similar complexion with the last, and, like it, may be dismissed with a few extracts:

8. "Patience per force: or a medicine for a mad dog; treating of the infallible virtue of necessity: by the aforesaid author" (Richd. Cromwell, Esq.)

13. "Hey-te-Tyte, or to morrow morning I found an Horse-shoe; being an excellent discourse concerning Government, with some sober and practical expedients, modestly proposed and written by James Harrington."

Birmingham. WILLIAM HAMPER.

ART. DLIX. *Bibliotheca Parliamenti; libri Theologici, Politici, Historici, Qui prostant venales in Vico vulgo vocato Little-Britain. Classis secunda. Done into English for the Assembly of Divines. Anno Domini* 1653. *pp.* 12, *8vo.*

THIS was a bold and pertinent attack on the hypocritical leaders during the time of the commonwealth. The works assigned are founded on the leading features of each distinguished character, with an inventive appropriation of considerable humour to amuse the secret Royalists. It is in three divisions of sixty-two articles, and commences with "Bookes to be sold in Little Brittaine.

"1. Ex otio negotium, the arte of picking of

Digitized by Google

straws in this grand vacation, by the late members of the late Parliament.

3. Cervisia Coccina, the art of turning leather into scarlet, by Col. Thomas Pride.

8. Nova Virga, a new art of measuring cloth by the sword, by Hugh Peters.

11. Pseudo propheta, or the pittifull Parliament, by Geo. Withers, the pittifull Poet.

14. Chiromantia, the baudy language of the hand and fingers, invented and found out by Sir Harry Mildmay, whilst he was pimp to the Duke of Buckingham, and now lately reprinted at the desire, and for the use, of Mrs. Lambert.

18. Icon Animarum, or the jumping of wits, in the production of John Taylor the Water-poet's *Nonsence upon Sense*, and the late Parliament's act of Indemnity both on a day.

20. The Rebellion, a tragedy, lately acted at Whitehall, by the rebels of this age, to be sold at the Bible and States Arms in Little Brittain.

29. Hoylii Posthuma, a new way to cozen the Devil, a piece of much worth, written wholly for the benefit of the Parliament and the Army, by Alderman Hoyl, deceased.

40. The artificial changeling, a tract, proving our army good arithmeticians, since they can do any additional sum amounting to 120,000l. and upwards; but the peoples grievances are set forth in the end because the souldiery are so well skilled in multiplication and addition, but know not how to substract."

"*Acts and Orders.*

"1. A Declaration and Order of the Generall and

Digitized by Google

his Councell of Officers, for the speedy raysing of 120,000l. a month, for the ease of the people.

15. An act for the speedy suppressing all plays, the fools being all turned Commanders or Parliament men.

16. An act for the regulating of names, that the well-affected may not be abused by nick names, but that every syllable have its full pronounciation, as, General Monke must hereafter be called Generall Monkey.

17. Ordered that John Goodwin and Martin Parker consult about forming some new Hymns, to be sung for the edification of the saints, and that Sternhold and Hopkins be no more used, it having been proved that they were popishly affected.

12. An act forbidding any one to stamp the Lord General's image in ginger-bread, lest the valour of it should bite the children by the tongues."

"*Cases of Conscience.*

"1. Whether Balaam's beating his owne ass were a sufficient warrant for the footman's cudgelling Sir Harry Mildmay.

14. Whether it was not policy in Cromwel in pardonin the prisoners in Newgate, most of them being his own souldiers.

18. Whether when Harry Martin moved the house to take down bells, it were not that he would beg the ropes to make him bands of, they so well become him.

21. Whether Cromwel be not an absolute hater of images, since he hath defaced God's in his own countenance."

Digitized by Google

ART. DLX. *Two Centuries of Paul's Church-Yard: Una cum Indice expurgatorio in Bibliothecam Parliamenti, sive Librorum, qui prostant venales in vico vulgo vocato Little Brittain. Done into English for the benefit of the assembly of divines, and the two Universities. For the date and Printer's name, are substituted the arms of Oxford and Cambridge.* 12mo.

THIS is the title to a second edition of the satirical tract noticed at p. 285. Its reputed author was that eminent wit and loyalist, Sir John Birkenhead. Paterson, the bibliographer, truly observed, that "the spirited humour of this little book was admirable, and worthy the pen of a Butler."* Much use of it will be found to have been made by Dr. Grey, in his illustrative notes on Hudibras. To this second edition was added "Bibliotheca Parliamenti," which contains the following among many other "palpable hits."

"3. Laus Pediculi. A short-legg'd treatise wherein is held forth this truth—that because the six-footed creature walks gravely and feeds majestically on our heads, therefore we may trample on the crown. By five members and Kimbolton.

4. Experientia docet. A tract proving that there is an hell, contrary to the present sense of the House. By a member thereof, lately deceased.

7. Theopœia. A discourse shewing to us mortals, that Cromwell may be reckoned amongst

* Bibl. Westiana, p. 205.

Digitized by Google

the Gods, since he hath put off all humanity.

9. The art of hearing without ears. By Will. Prinn.

27. Cornucopia. The Works of the late Earle of Essex; comprized in one large *horn-book;* set forth by the assembly of divines, and ordered to be used instead of that old almanack, the Directory.

28. Quicquid libet, licet. A tract proving that a man may hang himself at what time soever his stomach shall serve him: provided alwayes, that it be a parliamentary way. By Alderman Hoyle; dedicated to my good Lord Bradshaw, who hath now little else to do."

"*Acts and Orders.*

6. An act for reforming divers texts of Scripture, as being of dangerous consequence, and contrary to the very being of this present State; beginning at Romans xiii. where it is said "Let every soul be subject to the *higher powers:* which are thus to be reformed, 'Let every soul be subject to the *lower house.*'

7. Ordered, that malefactors condemned to die, be hanged in *wyths;* because the States want *ropes* themselves.

9. Ordered that the books of *Kings* in the Bible, be hereafter called 'The Bookes of the *Parliament:* and the *Chronicles* also (being a word too hard for vulgar capacities), be

Digitized by Google

for the time to come, called by the more familiar title of *Diurnalls*.

"*Cases of Conscience.*

1. Whether it be probable that ever any man will be so purblind as to take Sir Wm. Davenant for the Lord General Cromwell. *

3. Whether Colonel *Pride* be not as humble as his very name.

6. Whether the drunkennesse of this land hath not caused heaven to set a Brewer over us?

8. Whether we be not turned Papists, since all our devotion consists in praying to saints; as St. Oliver, St. Hugh, St. Pride, adjuva nos?

16. Whether *opera tenebrarum* be not true Latin for our late acts of parliament?

22. Whether *malus, pejor, pessimus*, be not Latin for Lambert, Harrison, Cromwell?

35. Whether a parliament-man should not take the upper hand of the devil, when they sit next in councell; since he hath learned as much deceit?

Finis Bibliothecæ, et (pro dolor!) Parliamenti."

The following imitative skits may be cited as auxiliaries in the same loyal cause.

Fanatique Queries, proposed to present assertors of the good old Cause, &c. London. 4to. no date.

2. Whether Haslerig, or the devil, more inveterately hate Charles Stuart? since the

* The contrast of *noses* between the poet and the Protector, may constitute the solution of this query?

Digitized by Google

one hath got a great part of his lands, and the other is in possession of many of his rebellious subjects.

18. Whether Sir Henry Vain ought not to be transposed Vain Sir Henry.

21. Whether the saints of our times do not, in their practice, pervert the order of that text of St. Paul, "Godliness is great gain," into "Gain is great godliness?"

Forty-four Queries to the Life of Queen Dick. [*i. e. Richard Cromwell*] 1659. *4to.*

3. Whether White-hall ought not to be called the Fleet, because R. C. is in there for debt?

7. Whether it would not tend more to the purifying of Richard's blood to be in the country at this time o' the year than in the city?—*Quid dixi!* to the purifying of his blood: we are all sensible he wants blood.

34. Whether Mr. Thurlow is not the proudest man in the nation, because he could not be satisfied till he had the protector for his coachman? *

Eighteen new Court-Queries, humbly offered, &c. 1659. *4to.*

1. Whether the Lord Protector's [Richd. Cromwell] patience in letting go his hold so calmly and tamely, were in him a virtue or not; and if it were a virtue, whether necessity did not make it so?

* This alludes to Cromwell's driving Thurlow in Hyde Park, and overturned the carriage.

Digitized by Google

4. Whether the army ought not to have given to them new red coats and black buttons, to mourn for the *departure* of this Protector, as well as they had for the *decease* of the old one?

15. Whether Whitehall be not now a place commodious to make a play-house of? having been accustomed for these many yeares to such alteration of scenes, and the pensioners; &c. well accomplisht to turn stage-players. First, because it is conceived they have now little else to do. Secondly, because they have been bred up upon that stage, and can act any part: and thirdly, because they never wear cloathes longer than the play continues.

Your Servant, Gentlemen; or what think you of a Query or two more? London. 1659. *4to.*

Whether Mr. Waller ought not to write a panegyric in praise of the Commonwealth, as well as of the protector, for they sav'd his life?

Whether the mighty men at Westminster ought not to have re-baptized their assembly? no man as yet knowing what name to give it?

Whether the commonwealth's men have any other mark of Christianity, than the prosecution of their interest which is—"to make their calling and election sure?"

"*Select Citie Queries in two parts. By Mercurius Philalethes.* 1660. *4to.*

Whether the booksellers would not do better in

Digitized by Google

the Berbadoes, than they do the commonwealth of England, by selling of pamphlets; and if so, whether the trade would not be much better?

Whether Fieri-facias, the upholsterer in Cornhill, loves Sack, Su. Laming, or the subjects' liberty better?

Whether B. C. is not a wise childe to know that Sir Anthony Weldon (Aulicus Coquinariæ) was her father, and not the butcher, her mother's husband; and whether her sister Nell Maddocks is not a chip of the butcher's block, having that bred in her bones, which will not out of her flesh?"

T. P.

ART. DLXI. *Guzman Hinde and Hannam outstript, being a Discovery of the whole art, mistery, and antiquity of Theeves and theeving, with their statutes, lawes, customs, and practices; together with many new and unheard of cheats and trepannings. London: Printed and are to be sold in Paul's Churchyard.* 1657. *Small Duod.*

TO THE EDITOR OF CENSURA LITERARIA.

SIR,

IF this book has not already occurred to you, I point it out only on account of the sense of one word in it, namely, *tye*, which will help to ascertain the meaning of Shakspeare, when he describes the character of Wolsey in Henry VIII. At p. 128, it says, "Other theeves lying somewhat out of the

Digitized by Google

way faigne a lamentable and pitifull voyce, with which they *tye* the passenger to stay, and to goe see what it is, and while he that makes this moane deceitfully declareth his griefe, the ambush leapeth out that strippeth him to his shirt." Again, at p. 192, "a porter's love shall not in any case *tye* the princesse's will, seeing that in love is found the good, the profit, and pleasure, which are the hookes with which the will is taken." Here *tye* plainly means, *inticeth, inclines, or draws a person to stay or to love*, and this accompanied with *deceit*. The same sense occurs in some lines, which you quote in a former volume of the CENSURA, relative to the poem by Shakspeare of Venus and Adonis, and printed in 1611.

> "Making lewd Venus with eternal lines
> To *tie* Adonis to her love's designes."

Now, in fact, this was one of the original senses of the Saxon word, from which *tye* is derived: for this was not *Tigh* from *Tian* to *tye* in the sense of *to bind*, but from *Teogan*, to draw or to lead. When the word is applied to *drawing* material objects, we have derived from it our words to *tug* or *tow*; but when it was applied to influence employed in drawing the mind to any objects, our ancestors formed it into *tye*, yet the Saxons used the same word in both cases; of which Mr. Manning gives this example in his Saxon dictionary "Nature draws (tihth) you to intellectual good, but error drew (teohth) you from it." *Boet.* Now, from the examples produced above, it appears that the word was not become quite obsolete within a few years after the death of Shakspeare, for the imprimatur at

Digitized by Google

the end of the above book is dated in 1637, so that this was not the first edition. This sense then of *tye* seems obviously to ascertain its meaning in these lines of Shakspeare concerning Wolsey:

" He was a man
Of an unbounded stomach, ever *ranking*
Himself with princes; one who by suggestion
Tyed all the kingdom."

Mr. Farmer, in his " Essay on the Learning of Shakspeare," has produced the passage of Hollingshed, whence this character was copied by Shakspeare. " This Cardinal was of a great stomach, for he compted himself equal with princes, and by craftie suggestion got into his hands innumerable treasure." As Shakspeare expressed the first member of this sentence by ranking himself with princes, so he equally expressed the subsequent part of it by " who by suggestion craftily drew to himself all the wealth of the kingdom;" this is the literal meaning of *tyed*, and this is the very sense of Hollingshed in other words. One cannot then but be surprised that such a man as Mr. Farmer should suppose *tyed* to be an error in the old edition for *tythed*, agreeably to a conjecture of Sir Thomas Hanmer: but one is still more surprised that he should deduce this sense from the above quotation out of Hollingshed, in which, any more than in the sequel to it, there is not the least allusion to *tything*, and only to *simony and evil example*. He adds, indeed, another quotation from Fiddes in his first edition, p. 28, " that the Cardinal got a bull for suppressing certain houses of religion by his untrue suggestion to the

Digitized by Google

Pope." But what foundation can either of these quotations afford for the conclusion which he immediately draws from them in favour of *tythed*? "Perhaps after these quotations you may not think that Hanmer's conjecture, who reads *tythed* instead of *tyed*, deserves quite so much of Dr. Warburton's severity." For the above two quotations only prove that Shakspeare did not go to Latin authors for the Latin word *suggestion*, and no further than to the old English chronicler Hollingshed; but it cannot follow hence that he did not likewise use the old obsolete English word *tyed* rather than the more well known word *tythed*. The conclusion is no way connected with the quotations, nor with Mr. Farmer's intention for producing the quotations; which was to prove that Shakspeare did not copy the Latin word *suggestion* from Latin authors, but from old English authors: how can it follow hence that he did not use an old English word *tye*, but a more common English word *tythed*; possibly, indeed, derived from the very same Saxon root *teoghan*, *tean*, *tihth*, *teohth*, to draw out from the rest, and not from *tenth*, as Johnson's ambiguous phrase may seem to imply.

To this incoherent conclusion in the first edition, Mr. Farmer added others in his second edition; for he was possibly sensible of its being not sufficiently warranted by any thing advanced in his first, therefore he made the following addition in its support. "Indisputably the passage, like every other in the speech, is intended to express the meaning of the parallel one in the chronicle; it cannot therefore be credited that any man, when the original *was* pro-

Digitized by Google

duced, should still choose to defend a cant acceptation." But the truth is, that there was nothing in the original, of either Hollingshed or Fiddes, which had any thing of a parallel sense to *tythed*, but on the contrary the original says only that he got into his hands innumerable treasure: what has either this or simony to do with *tything*? By conniving at simony he might get into his hands sums of money, but no tythes; they would belong to those who paid the money. It was, however, not merely to support the word *tythed* that this addition was made, but also to oppose what he calls a cant acceptation of *tye*, as meaning to equal, which had been proposed by some writer, namely, that at games, such as cricket, where the victory is gained by those who first arrive at a certain number in play, when one party gets a head, if the other afterward gets up to him in the reckoning, he is said to *tye* his adversary; meaning, to get up equal to the other in reckoning the number of points. This Farmer calls a cant acceptation, and contends that Shakspeare could not be thought to use *tyed* all the kingdom for *equalled* all the kingdom. I believe he did not; for the word *equal*, of Hollingshed, is expressed before by his ranking with princes, and it is only his getting treasure craftily, which is imitated by Shakspeare, in the latter part of the sentence, by *tying* all the kingdom; and which I have shewn to mean craftily drawing to him all the wealth of the kingdom, just as the thief, in the above book, drew passenger deceitfully into ambushes in order to rob them. However, Mr. Farmer does not give a just account even of the sense of *tye* when it means

Digitized by Google

to *equal*, in calling it a cant acceptation, for it is, in reality, only the remains again of a sense in which the word *tye* was also used by the Saxons themselves, and which has been accidentally preserved along with the games in which it was first employed: for every one knows that the games of youth are very ancient, together with the language employed in them, although subject to several variations in a length of time: the Greeks and Romans had many games with balls as well as ourselves, and the Saxons likewise. Now *Teogan* is found to mean, in Saxon, not only to *draw* in general, but also to *draw up to*. Manning expressly notices this little variation in its meaning. "Teogan item accedere, eodem sensu quo hodie dicimus, to *draw to:* thus *Hám tugon*, they drew back to their home (Sax. Chron.) *Siciliam ne tugon*, they did not draw back to Sicily (Orosius)." Hence then we may obviously discern the origin of that phrase at cricket, "he now *tyes* him," i. e. he equals him, or, in other words; he has now *drawn up close to* his adversary, so as to equal him in his number of points toward gaining the game. The word *tye* then in this case is only another relic of a common sense of it in both Saxon and old English, although now quite obsolete in this sense, as well as in that other of *drawing deceitfully;* both of them, however, still preserved in the above-mentioned examples. But if any one should think that by all the kingdom Shakspeare rather meant the persons of the kingdom than the wealth of the kingdom; this makes no material difference in the sense of *tye*, or of the poet; it still equally appears that the word cannot,

Digitized by Google

with propriety, be called a cant acceptation, as if invented and applied in any peculiar manner to a reckoning in games, but merely as being an accidental relic of a word in common use in ancient times; for we have found this sense also to be as ancient as the Saxon language itself. Hence it follows, that the sequel which Mr. Farmer subjoins to the above quoted words, in his second edition, does no better disprove these ancient senses of *tyed*, than his quotation from Hollingshed proves any thing in favour of *tythed*. "Is it sufficient for any one to inform us, perhaps seriously, that in gaming language, from I know not what practice, to *tye* is to *equal?* a sense of the word, as far as I have yet found, unknown to our old writers, and, if known, would not surely be used in this place." p. 48. On the contrary I have proved the antiquity and use of both senses of the word, while Mr. Farmer, as if sensible that *tythed* had not been well proved by him from Hollingshed, omits his quotation from Fiddes, and introduces a new quotation from Hall, from whom he thinks Hollingshed copied his own account. This quotation is, indeed, more to the purpose; for here the word tythe does appear: but after he had before demonstrated that Shakspeare copied all the rest verbatim from Hollingshed, can we reasonably conceive that the single word *tythe* was copied from Hall? and thus that he made use of both authors. This is the less probable, because in another place, at p. 93, Mr. Farmer himself proves that Shakspeare did not copy from Hall, but from Hollingshed, a sentence in which the word *moother* occurs, which sentence is in Hall likewise;

Digitized by Google

for in Hall it is rightly printed *brother*, not *moother*: neither does he any where, in all his Essay, attempt to shew that Shakspeare made any use of Hall, except in this single supposition concerning *tythed;* where the supposition is totally needless, and the sense of *tyed* not only a good one, and the word itself found in all the editions, but expressive also of the same sense as the very words of Hollingshed, and used in that same sense by other English writers, who were partly cotemporary with Shakspeare, since their books were published within a few years after his death. What later editors, since the time of Mr. Farmer, have said on this subject, I have not had any opportunity to examine; but Johnson's comment about *ride and tye* requires no consideration.* S.

ART. DLXII. *The Character of an Antiquarian.*

[From "Naps upon Parnassus," 1658. See CENSURA, Vol. III.]

"HE is a Cornish pedling historian: for as that country's dwarf merchants grow great monumental† tradesmen by degrees, with picking their scattered livings from quarries; so our theme blisters to a considerable historian, by rifling the stones for history. Nay, such is his fletch't impiety, that the pure ashes of the dead do not scape his inquisition: hence 'tis he vexes the tombs for almost mortified inscriptions, and sacrilegiously steals that away from them, which did both cover and comprehend them.

* The Editor considers this learned explanation conclusive. *Editor.*

† Stone-cutters.

Digitized by Google

That unletter'd* vermine which daily diets and waxes fat on letters, devours more learning in his progress through a book, than he by all his jumbling productions begets of his own in his whole life-time. That ceremonious soul which idolatrously worshipt the gentlewoman's thred bare garment, might have quietly kist her rear, which questionless was the senior of the two, wip'd his mouth with her petticoated antiquity, and so had escap'd without a dry'd jeer, and like a good husband have sav'd his prodigal breath to cool his pottage. I wonder, as there is an order for the extirpation of papists out of this land, that antiquarians are not inserted amongst that zealous Roman crew: for they are both sinners of the same stock; viz. worshippers of graven images: and, without equivocation, breakers of the second commandment. With what reverence do they put off their heads to any old broken-snooted similitude! But the sacred antiquated table to whom they ought devoutly to doff their feets caps,† they slightly pass by, without the least ethick nod of due respect; had not a reverent Madam prov'd a she-patron to some zealots in this doctrine, had not other more noble learning clubb'd to the preservation of his memorable name, certainly it long ere this had been buried with his beard-shavings in oblivion. Praiseworthy onely this, that by art he confines a cluster of ages into the narrow compass of his own: like that artificer which button'd up a full

* A certain kind of vermine that hath ne'er a *letter* in his name.

† The poorer sort of the author's [Sam. Austin] country-men wear *caps* upon their shoes, to conceal the holes at their toes.

Digitized by Google

dozen of silver spoons in a diminutive box; but more like the people which teach their beds contraction, whose drouzy pates may be truly said to lie in their pockets all the day..

" Now I think on't, how verily do my two theams agree. 'Tis no wonder: good wits always jump. Like Castor and Pollux, brethren in iniquity, how do they crisp embraces: they both keep a general meeting in this, that they are men of the times: a pair of petty haberdasher'd chronologers, which keep a circumspect notary of novelties, that so he may the better see what way the winde sits. But characters should be short-handed. Therefore take this for a parting blow. May the beasts once cast off those thick-skin'd vapours, which smoaking upwards, do shadow their dull brains. Or were they by chymist hat-maker extracted, those reaking fumes by the artist condens'd and modified, would very handsomely beaver their blocks, and fit them as neatly as ere the ancient blackcapt cloud did the divine temple.

" My Muse's feet would surely have slipt if I had (as I was desired) attempted these rocks in verse, without a liberal expence of vinegar'd* ink: the defect of which (cry mercy!) I might have supply'd out of the fountain-head of their sower looks.

Sic explicit Antiquarius."

ART. DLXIII. *Catholike History, collected and gathered out of Scripture, Councels, ancient Fathers,*

* "The author doth not accustome himself to p—— in his standish."

Digitized by Google

and modern authentick Writers both ecclesiastical and civil; for the satisfaction of such as doubt, and the confirmation of such as believe, the Reformed Church of England. Occasioned by a book written by Dr. Thomas Vane, intituled The lost Sheep returned home. By Edward Chisenhale, Esquire. London: Printed for I. C. for Nath. Brooks at the signe of the Angel in Cornhil. 1653. 12*mo.*

Mr. Chisenhale (afterwards knighted) was the descendant of an ancient Lancashire family, formerly seated at a place of the same name, but now extinct. Granger says that he "well deserves to be remembered in the double capacity of a soldier and an author."* In the former, he gave many signal proofs of his bravery at the memorable siege of Lathom-house in Lancashire, for which he afterwards suffered in the payment of a heavy penalty. The present is, I believe, the *only* publication that proceeded from his pen. Prefixed to it is a curious portrait of the author, in which he is represented kneeling, with various emblematic figures around him, and underneath are inscribed the following lines.

"Heere to the church, one of her yongest sonnes
Prostrate presents these lucubrations;
Hee feares not her harsh censure, for hee knowes
Mothers are kiud, and shee the best of those;
Her benediction if shee please to give,
'Twill make the authour, and his lynes to live,
Then though Rome curse, t' shall never trouble him;
Though Rome be Eball, here's his Gerizim."

* Biog. Hist. Eng. V. iii. p. 106.

Digitized by Google

A work of this nature cannot be supposed to be generally interesting at the present day, but the following extracts from the preface acquaint us with the author's particular objects in the publication of it.

" To the Right Reverend the legal clergy of the reformed Protestant Church of England, the author wishes many dayes of consolation here, and eternal joy in the Holy Ghost."

" The Israelites lamented after the Lord, when the ark was removed, and it pittyed the children of Sion to see her stones in the dust, and how can any sing a song of the Lord in a strange land? For my own part, many have been the troubles of my spirit (Right Reverend) for the desolations and miseries that have of late befallen our English church, and among the rest this has not been the least affliction of my soul, to see her like Sennacherib, murdered of her own sons, to see her laid desolate, whilst her enemies cry, there, there, so would we have it."

" When Jerusalem was destroyed, she became an habitation unto strangers, and our English Sion being now laid waste, a Babylonish tower of Rome would fain be built by the enemy upon our holy hill."

" But that which most afflicted me, was to see the sons of our Sion's tower, being compleatly furnished out of her spiritual magazine, and being harnessed and carrying bowes to resist the darts of Satan, should, like the children of Ephraim, turn their backs in the day of battel; amongst whom I find Dr. Vane, the author of a book intituled, The

Digitized by Google

Lost Sheep returned home, to be the ring leader and chief of the apostate tribe; who had no sooner escaped out of our English sheep fold, but straightway he discovers the muset thorow which he stole, thinking thereby to decoy the rest of the flock into the wilderness."

"Now I seeing this injury done unto our English vine yard, though it was not proper to me to make up the fence did presume to lay these thorns in the breach, whereby I might divert the flock from straying after novelties, and seeking after strange pastours, and in the interim blind the wolves that they should not discover the breach that is made in our pale."

"Had I not been upbraided daily with the clamorous insultings of divers papists, that our church wanting grounds of replyes, was the cause of her silence; I had neither given them this occasion to censure me of presumption, or busied myself either for their information, or the church of England's justification; the one more properly belonging to another's charge, the other needless, in respect the quarrel they have renewed is but with their own shadow; all that ever they now pretend being heretofore fully answered; the force of divinity, and weight of reason, adjudging the garland to our English church.

"Nevertheless, those answers being in several pieces, and many not having the several books, and the Doctor having couched many subject matters in one volume, I thought it requisite that a reply were composed in answer to his objections; not the importance of his subject matter, but the ease and con-

Digitized by Google

venience of the people to have him answered in one piece, calling upon some to this work."

"And I consulting with myself, and imagining (after so long a time of its not being answered) that the more judicious amongst you might perhaps think it below them to make a reply to that, which had already by others been most fully and plainly refuted, did assume the boldness to re-capitulate this ensuing treatise, which (together with myself) I prostrate at your feet." J. H. M.

ART. DLXIV. *The Generall History of Women, containing the lives of the most holy and profane, the most famous and infamous in all ages, exactly described not only from poeticall fictions, but from the most ancient, modern, and admired Historians to our times. By T. H. Gent. London, printed by W. H. for W. H. at the sign of the blew Anchor, at the backside of the Roiall Exchange,* 1657, oct. pp. 651.

AT p. 244 of this compilation, under the head of Incest, is inserted the story of the Mysterious Mother, transcribed from Byshop's Blossoms with trifling variation.

In the Ductor Dubitantium, or the Rule of Conscience, &c. by Jeremy Taylor, 2d edit. 1671, the name of Manlius as an authority is converted into Comitolus; and given as what "was determined by a congregation of learned and prudent persons, in answering to a strange and rare case happening in Venice." The story is similar in principal facts, and the whole passage may be found among the

Digitized by Google

Extracts at the end of "a Miscellany, containing, amidst a variety of other matters curious and interesting, remarks on Boswell's Johnson, &c. &c. by S. Whyte, and his son, E. A. Whyte." Oct. Dublin, 1799.

J. H.

ART. DLXV. *Paradoxical assertions and philosophical problems. Full of delight and recreation for all ladies and youthfull fancies. By R. H. London: Printed by R. W. and are to be sold by Charles Webb, at the Bores Head in St. Pauls Church yard.* 1659. 12*mo.*

MR. DIBDIN, in his late edition of Sir Thomas More's Utopia, page 62, calls this "an eccentric and rare little book," which it undoubtedly is; and some further extracts from it, in addition to those he has given, may not therefore be unacceptable.

At page 24 we find the following paradoxical assertion "that frequent fires in a metropolis to consume the dwelling houses are necessary."

"Although my discourse may seem Quixot-like, to otherthrow cities, depopulate countries, and threaten al their ruines: and though I appear at first aspect like him, terrible, in this doubtful notion, yet I doubt not but out of this flinty paradox, I shall strike fire enough to lighten any man to the truth of this bold assertion, though not enough to consume any the least city or town corporate, (although some of the latter might better be spared.)"

"Our law therefore in this particular I conceive too severe, which inhibits a man upon pain of death

Digitized by Google

to set fire to his own house: as for example if my house be ill favored, old, rotten and decayed, and consequently dangerous either to be lived in or pulled down, should I not rather fire it quickly (if it stand alone especially) than endanger any man's life in the demolishment thereof; and build a better, fairer and more substantial one in the room thereof?

"Observe but where the greatest fires have raged in any countrey, town or city, if fairer structures, larger streets, and more stately and convenient edifices have not been raised phenix-like out of their ashes: whereas old mansions dawbed and patched up so long like Theseus ship (of which not a rib it had at first building was left) and repaired so much, that to make the house the more honourable, they must be propped up with supporters to keep the tenements from falling; look like the Augean stables, full of dirt and rottenness; or like my grandsire's old Grange, venerable for nothing but antiquity. Some streets in London are built so narrow, that neighbors at home may shake hands; as they are built in Spain, Italy, and France, to divert the sun's scalding rayes: but in our northern coasts, a fair, streight, broad, open street, as at Southampton, best befits our clime."

"What matter were it then if some of our rotten, poor half thatched cities were burnt, and stately ones erected in their rooms with galleries as at Westchester; or arches and piatzas to the street, as at Damascus, Padua, Bologna and Berna in Switzerland. Did not Erostratus build himself up a name by burning down the temple of Diana? And

Digitized by Google

doth not charity, grown cold now a dayes, however yet warm herself by these and the like frequent fires? whereas without such sudden and unexpected occasions she would even freeze and starve to death—

" Besides, observe how every creature naturally desires to get out of his house of restraint, for our houses are but as our inns to lodge, not to dwell in. The snail as soon as it can creep leaves its shell; the chicken as soon as warmth does hatch it, quits its marble tenement: and even man himself is soon weary of the womb he hath lien a while enclosed in, and when able to walk, delights more in the open fields then in his closet."

" Thus I conclude then, where such horrid ruines are purposely made by malicious designs, the incendiaries, who are nigro carbone notandi, are worthy of greater and more lasting flames. But when God's immediate hand does it either by lightning to purge the infected air; or by other casual accidents permits it for our punishment; the judgement may enlighten us to behold the frailty of our earthly mansions, and God's justice, to whose providence we are to submit: and may be useful also to minde us of the day of judgment, when all shall be consumed in fire, except the bodies of the wicked, that must ever broil in everlasting flames—"

At page 36 " that imprisonment is better than life."

" I have read of a Parisian that in sixty years stirred not out of the walls of that famous city, (a prison large and glorious enough I confess) but when the king had confined him within that circuit

Digitized by Google

during life, then, and not before the old man most desired to expatiate, and thereupon with grief dyed: so that it is not the confinement, but the imposed restraint that makes imprisonment so irksome. The voluntary sequestration of the anchoret sweetens his solitude and close immurement, and it may be onely the forced servitude and restraint of more volatile spirits that makes their lives seem tedious."

" 'Tis true Robert Duke of Normandy, imprisoned by Henry the First, his younger brother pined away for grief: and Francis the French King taken by Charles the Fifth, was (as Guicciardine reports) melancholy even to death, and that in an instant. And Jugurth, that valiant commander, after a few days imprisonment at Rome, dyed. I grant that to such high flying souls that have lived abroad at the height of jovial exultation and sensuality, to be debarr'd on a sudden of their former career of pleasures, cannot but be irksome at first especially, perhaps mortal. No doubt but Valerian, Bajazet, our Edward and Richard the Second, felt the smart of such tyrannous confinements. You may sooner tame a lark or reclaim a swallow, then such high flying fancies. But to a stoical temper, to an austere, stay'd, and reserved person, imprisonment is liberty. Such a man being nunquam minus solus, quam cum solus, and never more at ease then when thus confin'd. To a scholar, that can sit and travel all the world over in a map, nothing so pleasant as retirement; his brains travel in contemplation though he be fixt in his cell: he can behold the chorographical and typographical delineations of the remotest parts and cities, turn over every stone,

Digitized by Google

and build castles, &c. and never set foot over his studie's threshold."

" How renowned is King Ptolomy for that learning he acquired whilst imprisoned by his disease? With what delight did our wise King James contemplate Bodley's fair library at Oxford, expressing his affection to learning in those expressive words, " if I were to be a prisoner, said he, and might have my wish, I would desire no other prison then that library, and to be chained together with so many brave authors and dead instructours."

" What shall I say of Cæsar's retirement to Caprea? And of the Emperour Charles the Fifth, his quitting his imperial diadem to embrace the peaceable quiet of a monastick life? How are the Kings of China for state's sake cloistered up, that they never come abroad? How are the Spanish, Turkish, Italian dames lockt up in their closets by their jealous husbands? and our's scarce suffering themselves to see the sun, onely to preserve their beauties? With what content are they mewed up in stoves in Muscovia, and in caves in Greenland half the year together? You'l reply, their confinements are voluntary, which sweetens and gilds the pill of bondage and servitude. But what unparallel'd calamities do the Indian and Turkey slaves in mines and gallies endure, condemned perpetually to drudgery, hunger and blows, and chained to their misery sans hope of delivery?"

" All this I say is nothing to a chearful heart and patient. The ship the rich merchant sails in is no less a prison then the captive's gally. Set aside the Spanish inquisition, (which tyrannizes over the soul

Digitized by Google

as well as over the body) and is therefore more injurious; I see not, I say, that suggested misery in that or any other sort of imprisonment, which a wise, humble and patient spirit cannot overcome and lessen, nay, turn it to his advantage and content."

"By imprisonment how many lewd riotous men are brought home? How many vagrants settled, how many dangers and temptations avoided? it being the onely means to mortifie and master himself, and his greatest enemies, the world, the flesh and the devil.

"Since then this life, though but a perpetual slavery and imprisonment, is yet sweet to us all, and more desirable than death, which is our onely liberty, and frees us from all the iron shakels and weighty chains of our sins; I may safely conclude, that imprisonment is, in many respects, to a Christian, better than death or liberty." J. H. M.

ART. DLXVI. *True Copies of certain loose Papers left by the Right Honourable Elizabeth Countesse of Bridgewater, collected and transcribed together here since her death. Anno Dom.* 1663.

AN 8vo MS. in the hand of an amanuensis, but with this certificate, written by her husband.

"Examined by

"J. BRIDGEWATER."*

This is one of the few copies of a curious MS. which has descended as an heir-loom in the family

* An instance of a peer prefixing the initial of his Christian name.

Digitized by Google

of the Editor. * Another copy is in the Bridgewater library, and perhaps some others are in the possession of other branches of the family.

But before the Editor proceeds to give extracts, he thinks it prudent, under his peculiar circumstances, to copy the article—the whole article—regarding this lady, from *Ballard's Memoirs of Learned Ladies*, (*Oxf.* 1752, *4to. p.* 283,) that the reader may have before him an *impartial* testimony of her merits.

"*Elizabeth, Countess of Bridgewater.*

"Elizabeth, Countess of Bridgewater, has such an extraordinary character given of her in her monumental inscription, that being come to that period of time, in which she lived, I am unwilling to pass her over in silence. I have searched very carefully, though ineffectually, for some concurrent testimonies of her merit: but as I cannot add any thing to the account given of her in her epitaph, so neither will it be thought much wanting, in the opinion of those, who are so candid as to suppose that inscription to have been drawn up, rather with a view of doing justice, than of doing honour, to her memory. I shall therefore transcribe it as I find it printed in Sir Henry Chauncey's "History and Antiquities of Hertfordshire," and Mr. Collins's "Peerage," from a monument in the church of Gadsden, in that county.

"D. D.

"To the sacred memory of the late transcendently

* From the Earl's third son, Thomas Egerton, of Tatton Park, in Cheshire, whose son William died 1738, and was the Editor's grandfather.

Digitized by Google

virtuous lady, now glorious Saint, the Right Honourable Elizabeth, Countess of Bridgewater.

" She was second daughter to the Right Hon. William, Marquis of Newcastle, and wife to the Right Hon. John, Earl of Bridgewater, and whose family she hath enriched with a hopeful issue, six sons; viz. John Viscount Brackley, her eldest; Sir William Egerton, second son, both Knights of the Honourable Order of the Bath; Mr. Thomas Egerton, her third; Mr. Charles Egerton, her fourth; Mr. Henry Egerton, her fifth; Mr. Steward Egerton, her sixth son: and three daughters; viz. Mrs. Frances Egerton, her eldest; the Lady Elizabeth, her second; and the Lady Catherine Egerton, her third daughter; of all which children three, viz. Mr. Henry Egerton, her fifth son; Mrs. Frances Egerton, her eldest; and Mrs. Catherine Egerton, her third daughter; lie here interred, dying in their infancy; the rest are still the living pictures of their deceased mother, and the only remaining comforts of their disconsolate father.

" She was a lady, in whom all the accomplishments, both of body and mind, did concur to make her the glory of the present, and example of future, ages: her beauty was so unparalleled, that it is as much beyond the art of the most elegant pen, as it surpasseth the skill of several of the most exquisite pencils, that attempted it, to describe, and not to disparage, it: she had a winning, and an attractive behaviour, a charming discourse, a most obliging conversation: she was so courteous and affable to all persons, that she gained their love; yet not so familiar to expose herself to contempt: she was of

Digitized by Google

a noble and generous soul, yet of so meek and humble a disposition, that never any woman of her quality was greater in the world's opinion, and less in her own: the rich at her table daily tasted her hospitality; the poor at her gate her charity; her devotion most exemplary, if not inimitable; witness, (besides several other Occasional Meditations and Prayers, full of the holy transports and raptures of a sanctified soul,) her divine Meditations upon every particular chapter of the Bible, written with her own hand, and never, till since her death, seen by any eye but her own, and her then dear, but now sorrowful, husband, to the admiration both of her eminent piety in composing, and of her modesty in concealing. Then she was a most affectionate and observing wife to her husband, a most tender and indulgent mother to her children, a most kind and bountiful mistress to her family. In a word, she was so superlatively good, that language is too narrow to express her deserved character. Her death was as religious, as her life was virtuous: on the 24th day of June, in the year of our Lord, 1663, of her own age 37, she exchanged her earthly coronet for an heavenly crown."

"Prov. xxxi. 28, 29.

"Her children rise up and call her blessed; her husband also, and he praiseth her:

"Many daughters have done virtuously, but thou excellest them all."

To make her character more consummate, I will add, that her noble Lord desired no other memorial of himself after his decease, but only this.

Digitized by Google

"That having, in the 19th year of his age, married the Lady Elizabeth Cavendish, daughter to the then Earl, since Marquiss, and after that Duke, of Newcastle, he did enjoy, almost twenty-two years, all the happiness that a man could receive in the sweet society of the best of wives, till it pleased God, in the 41st year of his age, to change his great felicity into as great misery, by depriving him of his truly loving and entirely beloved wife, who was all his earthly bliss; after which time, humbly submitting to, and waiting on, the will and pleasure of the Almighty, he did sorrowfully wear out twenty-three years, four months, and twelve days, and then on the 26th day of October, in the year of our Lord, 1686, and in the 64th year of his own age, yielded up his soul into the merciful hand of God, who gave it."*

Having transcribed this character from Ballard, I now proceed to give some extracts from the curious MS. relicks of this excellent woman.

"*A Prayer and Resolution against Despair.*

"O Lord, I am vile, being sinful; but let me not run into despair, for thou, my Christ, hast redeemed me; and though my sins have blacked my soul with the smoke of ungodliness, so that I cannot look to thy throne of justice, but be struck down with my own

* Lord Bridgewater was so anxious for this very inscription, that he annexed a copy of it to his will, with a design for the plain tablet on which he ordered it to be placed. The will was proved by his son John, 3d Earl, on 28 May, 1687.

It is probably unnecessary to remind the reader, that he was the "Lord Brackley," who first acted the Elder Brother in Milton's immortal Masque of Comus. *Editor.*

Digitized by Google

guilt, yet thy mercies will purify me with the sweet-smelling incense of thy loving kindness! For thou hast given me this comfort, that those that were heavy-laden, if they come unto thee, thou wouldst ease them; and those that were sick, thou wouldst heal them. So come I to thee, my Lord, loaden with sickness for my daily infirmities; and with heavy burdens weighing me down with iniquity! So weighty are they, O God, that without thy mercies the balance would turn me into utter ruin. Therefore I stand amazed at my own unworthiness, not knowing how to appear before thy holiness. But yet I come, with a knowledge of my own sins, to thee, my Saviour, who may well be named my Saviour, who by thy death and passion hast saved me; and by thy blood spilt I am relieved from the fear of everlasting death, and brought to an assured hope of everlasting life in endless joys. Therefore, to thee all honour and power be given, now and for evermore!"

"*Upon occasion of my Husband's Birth-day.*

"O my God, the only and everlasting God, to thee I dedicate a true acknowledging heart for this happy day, wherein thou hast blessed my dear husband to see 27 years! O Lord, my prayers ought to be to thee everlastingly: and thou hast kept him from all dangers! Thy infinite mercies to him, and me, is praise above what I, thy sinful servant, can give. But I will strive to obey, and give thee praises; for thou callest not the righteous, but sinners, to repentance. Lord, I will turn from my evil ways; therefore I beseech thee hear this my thanksgiving;

Digitized by Google

and turn thy ear to me, that begs the increase of this joyed day! And blessed be it long to him with health and prosperity; and be thou evermore with him in his greatest extremity and distress!"

"*A Prayer for my Husband.*

"O my Christ, give me once more leave to petition thee, to beg of thee to have mercy on my dear husband, who hath enemies about him, seeking to put some violence upon him! O sweet God, father of goodness, and full of pure mercy, I beseech thee preserve him out of their hands, and let not the son of man have any power to hurt him! But be thou, Jesus, Son of God, ever with him, to protect him from their hands of cruelty, seeking to arrest him! Lord God, keep him from their ensnarements of imprisonment, and make his return hither safe, without being entrapped by any of their allurements! God grant these, and all other things which are most needful for him, for thy Son, my Lord and Saviour's sake, in whose name thou ever bid'st me call, and thou wilt hear!"

"*A Prayer in the sickness of my girl, Frank.*

"O Almighty and eternal God, I, with an humble heart to thee, beseech thee, that am now grieved for my poor sick child! I beg of thee, O God, and of thy Son, my Saviour, to heal her from her great pain and sickness! Thou that art the God of all gods, and of all things, have mercy and compassion of my dear infant; restore her, I beseech thee, to be a healthful child, and bring her out of the jaws of death! Lord Jesus, look upon my affliction and hear

Digitized by Google

my prayer; and let it be as thou hast said, that whatsoever you ask in prayer, believing, you shall receive! Lord, I believe that thou art the only true God; and without thee, we are nothing; and with thee, and thy grace, we are to fear and magnify thy name! O sweet Jesus, say unto me, as thou didst to the woman of Canaan, "O woman, great is thy faith, and be it unto thee, even as thou wilt;" and immediately the child was made whole from that hour! Lord, there is nothing impossible with thee! As thou raisedst Lazarus from the grave, so raise my dear babe to long life, that she may enjoy the honour of age; and with thy spirit take her by the hand, as thou didst the damsel Tabitha, saying, "Arise!" so I beseech thee, say to her: and I humbly desire thee, O Lord, to have mercy on her, and lay not my sins to her innocent charge; neither punish me, O Lord, in taking her from me! I know, O sweet Jesus, and believe, that thy power is great in heaven, as it was on earth; therefore I beg it of thee to have compassion on her in this world: but if it please not thee to give an ear, nor say Amen to these my fervent prayers, I beg with my tears to have mercy on her in the world to come, and make her one of thy elect in heaven, which is a glorious saint; and to give me patience for the loss of her, and to take this affliction without grudging at thy holy will! But yet, Lord, let me say with Abraham, "let not my Lord be angry," and I will speak but this once, which is to grant her long life, which is the prayer of me, that prays in this most holy and direct prayer, which Christ thy only Son

Digitized by Google

hath taught us, "Our Father which art in Heaven," &c.

It would be absurd to produce these effusions as proofs of a great literary genius. They are, what the Countess's epitaph very properly calls them, "the holy transports and raptures of a sanctified soul;" the emanations of an angelic spirit! Where can be found a character more deserving of admiration than that of this lovely and virtuous woman? And in what monumental memorial can be exhibited more true pathos, and a more interesting and exquisite picture of all that is enchanting in human nature? Even an interval of three and twenty years could not weaken the affection of her sorrowing husband: the inscription for himself, which he enclosed in his will, breathes the same deep tone of grief, and regret, and esteem!

Yet these are they, lovely in their lives and in their deaths, and not exalted by, but exalting, their high stations, whose descendants have been insulted for obscurity of birth, by pert and puny upstarts, clothed in the honours of yesterday, and as insignificant in personal merits, as in derivative splendor; men inebriated with the fumes of undeserved elevation, and raving with the mean and illiberal insolence of office!—But the Editor must restrain his pen! Away then with these angry and indignant passions, which ill accord with the memory of the incomparable woman, to whom this article is intended to do honour, and whose example ought to teach humility, forgiveness, and a superiority to all the

Digitized by Google

vain and trifling distinctions, which the world has to bestow!

Jan. 31, 1806.

ART. DLXVII. *The Institution of a Gentleman, in Three Parts: By William Higford, Esq. Virtus verus honor. London: Printed by A. W. for William Lee, at the Turk's Head in Fleetstreet. 1660. 12mo. pp. 97.*

As Wood's account of this author is short, I will give it entire.

"William Higford, an Esquire's son, was born at, or near to Alderton, in Gloucestershire, became a Gentleman Commoner of Oriel College, Oxford, in 1595, and being soon translated to that of Corpus Christi, was put under the tuition of Seb. Benefield, where, by the benefit of good discipline and natural parts, he became a well-qualified gentleman. Afterwards taking a degree in arts, he retired to his father's seat, became a justice of peace, and much respected by the Lord Chandois, and other persons of quality in his country. He left behind him a large book in MS.* of his own writing entitled, *Institution, or Advice to his Grandson, in three parts*, which being epitomized, or contracted, by CLEM. BARKSDALE, a minister in Gloucestershire, was by him published at London in 1658, 8vo. Other matters fit for the press he left behind him; which,

* I have somewhere, among my family books, a MS. of this work, which, as far as I can recollect, is fuller than this printed copy—but it is mislaid; and I have therefore had no opportunity of collating it, since I purchased the little printed volume at Reed's sale.

Digitized by Google

being not understood by his children, were lost. He died at his house at Dixton, near to Alderton, on April 6, 1657, and in that of his age 77. His father also had been educated in Corpus Christi College, under the tuition of Will. Cole; and his grandfather, Sir John Higford, under John Jewell, both whom were afterwards zealous puritans, as the son was." *

Wood seems to have been mistaken as to the date 1658, and the 8vo. size, as appears by the words and date of the following Dedication.

"*To the most illustrious Lord Scudamore.*

"My Lord,

"This little book being *now* to venture abroad into the world *(after some years privacy)* humbly taketh leave to go under the protection of your honourable name. First, because the worthy author was much devoted to you, and hath here left some memorials of your most noble family. Secondly, because the design of the Editor being to do some service to young gentlemen (especially in Glouc. and Herefordshire) he believes the book will be much the more acceptable to them, by bearing the great name of Scudamore in the front. A name that is deservedly most dear and precious to all that love piety, learning, and civility, and shall be ever honoured by,

My Lord,

Your Lordship's most humble servant,

C. Barksdale."

Aug. 1, 1660.

* Athen. Oxon. II. 210. His descendant, Rev. Hen Higford, died at Dixton, near Alderton, aged 86, March 25, 1795.

Digitized by Google

" *To the Generous Reader.*

" I present you with *The Institution of a Gentleman*, a little book collected out of the larger manuscript of the deceased author. A little book is fittest for those hands, to which it is designed, and yet it is not the least in this kind, bigger than Sir W. Rauleigh's to his son, than the L. Cecil's to his, and almost equal to K. James's *Basilicon Doron* to the Prince. Be pleased to venture one serious hour in the perusal; you will find the Grandson well born, and well bred, taught to take heed of gaming and suretyship, and to preserve his estate and his reputation with it; instructed also in the way of noble converse with friends, servants, tenants, in obedience to the church, in the choice and use of good books. Lastly, furnished with vertues theological and moral, especially supported by these four cardinal ones, justice, prudence, fortitude, and temperance. Other gallant accomplishments are added; and you, my generous reader, that have an interest in such vertues, will easily, by similitude of manners, be invited to make a friendship with the Gentleman here set forth by the care of

Your servant,

C. B."

" *Epitaphium Gulielmi Higford.*

" Hic jacet HIGFORDUS. Quis? Saxo sufficit isti
Inscriptum nomen. Cætera Fama docet.

HIGFORD lyes here: we only write his name
Upon the grave, and leave the rest to Fame."

Digitized by Google

" *Fama Loquitur.*

" Give me my trumpet that I may proclaim
With lasting sounds the noble HIGFORD's name:
That this ungrateful world may know he's gone,
And know whom they have lost. For he was one,
Whom only few, that is, the wise did know,
And rightly value, while he liv'd: but now
All must lament and love. So the sun's light
We estimate by the dark shade of night.
He was a light indeed: when he drew nigh,
And with his beams shin'd on our company,
All clouded brows were clear'd, and every face
Was beautify'd with smiles; such comely grace
Appear'd in his behaviour; such true wit,
Sharp wit, but inoffensive, always fit
For the occasion and the persons, still
Mingled with his discourse; he'd wit at will.
And Learning too he had in readiness,
Such as his book contains, worthy o' th' press,
His manuscript to his son's son. O when
Will it come forth, for th' use of Gentlemen?
He was well read in books and men; both these
Study'd, made what he spake or wrote to please:
Old authors he lov'd best; and well he knew
The old religion from the late and new;
And though he read and honour'd *Bellarmine*,
And great *Aquinas*, he did not decline
From th' English church; but held fast to his death
The Reformation of Queen Elizabeth,
Wherein he had been bred; ever the same;
Warping neither to Rome, nor Amsterdam.
One note of his religious minde take hence,
(Exemplar to us all) his patience,

Digitized by Google

Among his papers, gather what his Muse
Hath left us in remembrance ('twas his use)
Of honour'd persons; *Chandos*, *Dutton* do
Live in his verses still, and *Capel* too.
Let HIGFORD also live with them; his name
With lasting sounds my trumpet shall proclaim."

The book itself is a sensible little volume. The first part contains advice regarding his grandson's birth and estate. The second, regarding his company. And the third, regarding his actions.

"Nosce Teipsum," he begins, "was a document in especial esteem among the ancient philosophers, and to know your origin and birth is to know a good part of yourself," &c.

"But I beseech you (this your descent be it what it will) that you make no boasting or ostentation thereof, or comparisons with other gentlemen; than which nothing is more vile or putrid: but lay it aside by you to vindicate you from indignities and affronts, and when you find yourself disparaged, or the title of your land questioned, then with modesty, the comeliest ornament of youth, and with such weapons as are left unto you, defend the same. Let upstarts and buyers of honour bragg and boast!

Pervia dant vada plus murmuris, alta nihil."

At Part II. p. 26, speaking of company, he says,

"The next in order are your neighbours; (a good neighbour near is better than a brother a far off) with whom in respect of nearnesse you are to converse.

"There are two honourable neighbours, that in effect enrich your estate: 1. The Right Honourable

Digitized by Google

Viscount Tracy, who hath the prehemínence of all the families in these parts for antiquity. Your ancestors have from them received much honour by divers trusts and services recommended and reposed in them. Their lands at Alderton lye promiscuously with yours, and many differences have arisen between the respective Lords and tenants, which have been always composed in an amicable way. Many graces and favours I have received in my country have proceeded from this Honourable Lord, and his son Sir Robert Tracy, the true inheritor of his honour and vertues. And though I might command you, yet I had rather entreat you to assist me to pay that deep debt of duty and service, which I owe to those of that honourable family.

" The other is the Lord Chandos, nay, the Lord Butlers long before, as I am very well able to set forth. The Lord Edmund Chandos, Knight of the Garter, in much infirmity of body did adventure towards Gloucester, to do Sir John Higford honour, when he was first High Sheriff, but falling more sick in the journey, returned to his castle, and died before the assizes were ended. The Lord Giles Chandos employed Sir John Higford in the government of his estate, and in the lieutenancy of the county: and for his good service done therein, promoted him to the Queen's Majesty (a great housewife of her honour) who dignified him with the order of Knight (in those days communicable only to persons of worth and quality) 14 Sept. 1591. At which time also her said Majesty created Sir John Scudamore Knight, the goodliest personage then in the court of England, and in high favour, her Ma-

Digitized by Google

jesty using many gracious speeches to them both. The Lord Grey Chandos, truly noble both in learning and arms, brought me first into the commission of the peace, and did me many graces both in court and country. This noble Lord, with whom you are almost coetaneous, hath shewed many remarkable instances of his prowess and valour.

——— Nec imbellem feroces
Progenerant Aquilæ columbam."

ART. DLXVIII. *Memorials of Worthy Persons. Two Decads. By Cl. Barksdale.* The memory of the just is blessed. London: Printed by I. R.* 1661. 12*mo.*

A THIRD Decad was printed at Oxford, 1662, 8vo.—and a fourth there, 1663, 8vo.—and *A Remembrance of excellent men*, Lond. 1670, 8vo. which goes for the fifth Decad.

The present is dedicated to his Honourable Friend George Mountagu, Esq.—"The whole," says Wood, "are scribbled from funeral sermons, lives, and characters occasionally given of the persons in public authors."

The First Decad consists of Memorials of 1. Dr. Joseph Hall, Bishop of Norwich, from his Funeral Sermon by Mr. John Lightfoot, 1656. 2. Dr. John Donne, Dean of St. Paul's, from his Life by Iz. Walton. 3. Sir William Cokain, Alderman of London, from his Funeral Sermon by Dr. Donne. 4. Sir Thomas Bodley, from his Life printed at Oxford

* For Barksdale's Nympha Lybethris, see CENS. LIT. Vol. III.

Digitized by Google

1647. 5. Dr. John Jewel, Bishop of Sarum, from his Life prefixed to his Works. 6. Mr. George Herbert, from the Preface to his Poems. 7. Dr. James Usher, Archbishop of Armagh, from Dr. Bernard. 8. Mr. John Hales, from Dr. Pearson's Preface to his Golden Remains. 9. R. Evelyn, from his Father's Epistle before Chrysostome, of Education. 10. Dr. Arthur Lake, Bishop of Bath and Wells, from the Preface to his Sermons.

The Second Decad contains, 11. Edward Peyto, Esq. from his Funeral Sermon by Mr. Thomas Peirce. 12. Dr. William Laud, Archbishop of Canterbury, from Dr. Gauden's Suspiria, and Fuller's Church History. 13. Archbishop Usher again, from Gauden's Suspiria. 14. Thomas Brandeston, a rich clothier of Bergholt in Suffolk, from "Tradition of good hands." 15. Mr. John Dod, from Fuller's Church History. 16. Mr. Joseph Mede, from the View of his Life annexed to his Works. 17. Mr. Josias Shute, from Mr. Edward Sparke's Preface to Sarah and Hagar. 18. Francis Bacon, Lord Verulam, from his life by Dr. Rawley. 19. Thomas Jackson, D. D. from Mr. Vaughan. 20. Lady Falkland, from Mr. Dunton.

ART. DLXIX. *The Way to be Rich, according to the practice of the Great Audley, who begun with two hundred pound, in the year* 1605, *and dyed worth four hundred thousand pound this instant November*, 1662. *Rem, quocunque modo, rem. Psal.* xlix. 13. *Yet their posterity approve their sayings. London: Printed for E. Davis.* 1662. *4to. pp.* 38.

Digitized by Google

This account of an usurious miser is divided into eleven sections, beginning with his carriage as a servant. Being admitted clerk in September, 1597, he contrived out of six shillings per week, allowed for diet, to save three shillings and sixpence: in apparel, "according to the fashion of those times, he wore a trunk hose, with drawers, upon all occasions, with a leather doublet, and plate buttons; and his special care was to buy good cloth, linen, and woollen, the best being best cheap, and to keep them neat and clean; for he observed that dust and dirt did clothes more harm than wearing. Aiming at the study of the law, he resolved with himselfe to lay aside some leisure time for that purpose; the time was from ten a clock at night, to one of the clock in the morning, which was his constant hour for nine years together, and then from six till eight, when he gave himself to his usual affairs: he had an excellent way of contriving his study, without any expence, (as he learned, so he taught) he contrived the notes he gathered as he read, so that they might be usefull for publick good, and so, by writing several things then seasonable but now lost, he purchased a fair library of law, and got money to boot, for he seldome read a book for his own advantage, but he contrived a design for his own advantage." The same advantage was always pursued in money transactions; when money was borrowed of him, and the borrower, from his exactions, inquired if he did not intend to use a conscience, "Yes, I intend hereafter to use it; why, sir, we monied-men must balance accounts; if you do not pay me, you cheat me; but if you do, then I cheat you,"

Digitized by Google

In the last section his rules of thriving are given, in rhime, to the number of thirty-four; then follows Bishop Saunderson on Usury, the relation of the rich Antonio, and other characters of the same description. The following are among the rules for thriving, which prove the precepts better than either poetry or example.

" Never exceed thy income; youth may make
Even with the year; but age, if it well hit,
Shoots a bow short, and lessens still his state,
As the day lessens, and his life with it.
Thy children, kindred, friends, upon thee call
Before thy jorney, fairly part with all.

" By no means run in debt, take thy own measure,
Who cannot live on twenty pound a year,
Cannot on forty; he is a man of pleasure,
A kind of thing that's for itself too dear,
The curious unthrift makes his cloth too wide,
And spans himself, but would the taylor chide."

" Play not for gain, but sport; who plays for more
Than he can loose with pleasure, stakes his heart,
Perhaps his wive's too, and whom she hath bore,
Servants and churches also play their part;
Only a herauld who that way doth pass,
Finds his cracked name at length in the Church-glass."

ART. DLXX. *The Protestant religion is a sure foundation and principle of a true Christian, and a good subject, a great friend to humane society, and a grand promoter of all virtues both Christian*

Digitized by Google

and moral. London: Printed Anno Domini 1669. *4to.*

The Protestant religion is a sure foundation and principle of a true Christian, and a good subject, a great friend to humane society, and a grand promoter of all virtues both Christian and moral. The Second Edition, by Charles Earl of Derby, Lord of Mann and the Isles. London: Printed for William Cademan at the Pope's Head, in the Lower Walk of the New Exchange, 1671. *4to.*

THE above title-pages are here given as Mr. PARK, in his enlarged edition of Walpole's Royal and Noble Authors,* speaks somewhat doubtfully with regard to the dates which they respectively bear. The uninteresting nature of the work in general, and the violent manner in which it is written, render unnecessary any additional extracts to those originally given by Lord Orford. J. H. M.

ART. DLXXI. *The Citie's great concern in this case or question of Honour and Arms, Whether Apprenticeship extinguisheth Gentry? Discoursed; with a clear refutation of the pernicious error that it doth.*

Lam. Jerem. Cap. 3. *Bonum est viro, cum importaverit jugum ab adolescentia sua.*

London. Printed by William Godbid, dwelling in Little Britain. 1674. *Duod. pp.* 97.

THIS I presume is the book of John Philipot the Herald, which A. Wood says was written to "prove

* Vol. III. p. 126.

Digitized by Google

that gentry doth not abate with apprenticeship, but only sleepeth, during the time of their indentures, and awaketh again when they are expired," and which book Wood had not seen. See Ath. Ox. II. F. 37.

It is dedicated "Honoratissimo Senatui populoque Augustæ urbis Londinensis."

This is followed by "the Bookseller's Report," which is succeeded by "A preface in defence of trade and commerce," and an address "To the Reader."

John Philipot died 25 Nov. 1645. Most of his works were published by his son Thomas; among which was the "Villare Cantianum" 1659, and 1664, fol. one of our earliest county histories. See Wood's Ath. F. I. 285. II. 36.

Thomas Gore in his "Catalogus eorum qui de Re Heraldrica scripserunt," a curious and useful book, mentions a work of this John Philipot, not recorded by Wood, and which though common, I had never seen, when the first edition of Cens. Lit. was published.

"It is a perfect Collection, or Catalogue of all Knights Bachelaurs made by King James since his coming to the Crown of England, faithfully extracted out of the Records. Printed at London 1660, 8vo."

There are many MS. catalogues of these Knights, who were very numerous, in the British Museum.

Thomas Philipot, the son, was author of a volume of "Poems, London, 1646, 8vo." which now rarely occurs, but was among Dr. Farmer's collection, No. 6591, and one is in Brit. Mus.

Digitized by Google

ART. DLXXII. *The Essex Champion; or the famous history of Sir Billy of Billerecay, and his Squire Ricardo.*

Chap. 1. The birth of Sir Billy of Billerecay, his bringing up at school, and resolution to pursue knightly adventures.

2. How Sir Billy and his Squire went forth to seek adventures, their encounter with a scare-crow, and how he came to a castle to be dubbed knight.

3. Sir Billy watcheth his armor and is made knight by the lord of the castle; his ill success in running at the Quinten; with other things which happened.

4. Sir Billy being dubbed knight, marcheth forth to seek adventures; his encounter with Poppet-gyants: his imprisonment in a wooden inchanted castle, and entertainment by the sage Freston.

5. Ricardo is sent with a letter to Dulcina, in the mean time Sir Billy encountereth with a monstrous gyant in defence of the Tantabilan Princess, whom he manfully overthrows.

6. How Ricardo in his journey towards Billerecay, met with an aged palmer, who gave him an invisible ring with which he cheats an Innkeeper, as also what a trick he served a Bedlam and a Tinker.

7. How Ricardo delivered his letter to Jone Grumball, with her answer to it; and several exploits performed by Ricardo with his invisible ring.

8. How Ricardo delivered his message to his master and of the challenge made by Sir Billy against all comers, in honour of his mistress Dulcina.

9. How Sir Billy was forced to run from his challenge. The mirth Ricardo had at a wedding, what a trick he served an old fornicator, and how he went in pursuit of his master.

10. Sir Billy's encounter with a Dancer on the ropes, how he was carried before a Justice of the Peace, and set free by Ricardo by the help of his Invisible ring.

11. Ricardo going to recover his master's horse and armor, acteth a very pleasant adventure in an Inn, with other things which happened.

Digitized by Google

12. Sir Billy's ill success in his adventure against the pedlars; how he was rescued by Ricardo by the help of his invisible ring; with other things that happened.
13. The woful story of a Taylor and his Sweetheart, how they were hanged in a barn; and how the murtherers were taken by the means of Sir Billy and a Constable.
14. Sir Billy's entertainment at the Justice's house, his oration in praise of the golden age, with his challenging the Coroner to fight in defence of knight-errantry.
15. Sir Billy's encounter with the Coroner; how he was relieved by Ricardo; his admirable description of his mistress, with Ricardo's counterbuff thereto.

[Wood-cut of two knights armed cap-a-pee, mounted on their chargers, going forth.] *London: Printed for J. Blare at the Looking-glass on London-bridge. n. d.* 4to. pp. 72.*

THIS is a feeble attempt, in imitation of Cervantes, to ridicule the romances of general circulation in England. The hero Sir Billy is a shepherd, son of an ignorant farmer; the squire Ricardo a thresher; the enemy a constable, and the enchanted castle the stocks. The adventures are sufficiently analysed in the title. Ricardo's possession of a ring rendering him occasionally invisible seems created to relieve the author, whose imagination was in greater distress than the hero, and unequal to the task of repeatedly extricating him with a feasible exploit when thrust into difficulty or maimed in an untoward encounter. Where reason or wit is to overturn the extravagance of fiction, the auxiliary aid of enchantment taking precedence of truth is certainly out of time and place. Thus the squire being invisible

* Upon the authority of Dr. Farmer's Catalogue (No. 3220) there appears to have been an edition dated 1690.

Digitized by Google

while a sword in his hand appears brandishing in the air to the multitude, is a preposterous incident, and sufficiently absurd to have been engrafted from the modern stock of charnel-house conceits, sprung from the German school. The work appears altogether composed for the multitude, that never halt to consider defects in imagery, want of unity or improbability of fable, conceiving it sufficient in the search for amusement when the author proclaims himself ludicrous, and the events, like Bacon's brazen head, assume a voice of the marvellous.

Notwithstanding a late eminent literary character found his curiosity sufficiently excited to obtain and peruse those works so expressly condemned by Cervantes, and thereby became nearly as much infatuated as that writer's hero; yet a selection of parallel passages from the present work is ventured on without expectation of similar consequences.

The errantry of the hero is founded on his early perusal of the ballads of Fair Rosamond, The Blind Beggar of Bednal Green, King Edward the Fourth, and the Tanner; "but amongst them all, none of them pleased Billy so well as the song of that arch-pyrate Sir Andrew Barton, and that heroick poem of Chevy Chase, of which last the worthy Sir Philip Sidney used to say, that the hearing thereof (though sung no better than by a country crowd) stirred up his heart more than a trumpet; well therefore might it be a great motive to Billy to undertake such high adventures." After two years instructions by the parish clerk the hero obtains an addition to his library of the History of Tom Thumb; Robin Good-

Digitized by Google

fellow; the Fryer and the boy; the Three Merry Wives of Green-goose fair; the Sack full of News and a hundred Merry tales. Education advances, and the hero is placed under the tuition of the vicar, upon whose suggestion more books are to be purchased. The father buys at the next fair, at a pedlar's stall, the following renowned performances, many of them yet in high estimation, and continually sought for by the erudite mumpers in that grand emporium of mendicant literature, Long-lane.

"The Garland of Good-will; the Garland of Princely Delights; Pasquill's Jests; Scoggin; Long Meg of Westminster; Doctor Faustus; Fryer Bacon; the Seven Wise Masters; the Gentle-craft; Jack of Newbery; Reynard the Fox; Diogenes; History of Fortunatus; George a Green; Bevis of Southampton; Guy of Warwick; Palmerin of England; Huon of Bordeaux; Valentine and Orson; Don Belianis of Greece; Parismus and Parismenes; the seven Champions of Christendom; Destruction of Troy; History of King Arthur; Amadis De Gaule; Tom a Lincoln the red rose knight; Pheander the maiden knight; the Knight of the Sun; the Mirror of Knighthood; Hero and Leander; Children in the Wood; Tom Stitch the taylor; Knight of the burning sword; Argalus and Parthenia; King and the Cobler; Nine penniworth of wit for a penny; the Man of Kent."

In the fourth chapter a brief judgment, as a critical one, is held on the records of chivalry, the fiery ordeal introduced, and pile of destruction heapingly supplied. The enumeration traces many

Digitized by Google

lesser stars, as well as those of superior magnitude, that may be described to irradiate the fanciful and amusing hemisphere of romance.

Thomasio (the father) "curses the time that ever he put his son to school, but more, that ever he bought him any books of knight-errantry, saying, 'they were all composed of meer witchcraft, and therefore not fit to be suffered in a well-governed common-wealth.' And now seeing he could not come at his son, he resolved to be revenged on his books; but being ignorant in all sorts of learning, he associated to him Sir John, the curate of the parish, to peruse them, and what he condemned for faulty to be cast into the fire.

"Billy had locked up all his library in a very large chest, of which he carried the key always about him, and therefore old Thomasio caused it to be broke open. The first book they laid hands on was Sir Bevis of Southampton; 'This (said the curate) is the father of our English romances, made upon a knight who lived in the time of William the Conqueror, but hath in it an ell of lying to an inch of truth.' 'And by my fay (said Thomasio) a lyar they say is as bad as a thief, and therefore to the fire he shall go, although he were a killer of gyants and dragons.' The next that came to hand was the first and second part of Amadis de Gaule in English. 'The original of this (said the curate) is French, of which there is above thirty parts, but we in English have but six of them.' 'And by ploughshare (said Thomasio) that is too much by above five of them, and therefore he shall accompany his fellow Sir Bevis in the fire!' 'Next, (said the curate) here is

Digitized by Google

Palmerin D'Oliva in three parts, Primaleon of Greece in three parts, Palmerin of England in three parts, and Palmendos in one; all these are one continued history of an Emperor of Constantinople, called Palmerin D'Oliva, his son Primaleon and grandson Palmerin of England, and others.' By my fay, (said Thomasio) these Palmerins and Amadisses were notable cutting and slashing blades, which made a great disturbance in the world, but we shall reconcile them all in one fire together, notwithstanding they were such big fellows in their time.' 'The next (said the curate) is Don Belianis of Greece, one who could cut two or three gyants in two by the middle at a stroke.' 'Were he Achilles of Greece (said Thomasio) he should go to the fire, and if I had the author of his history he should likewise accompany him for his abominable lying.' 'The next (said the curate) is Paladine of England, one also of French extraction, but more modest in his expressions than Don Bellianis.' 'His modesty (said Thomasio) shall not excuse him, but he shall to the fire, were he as big a Frenchman as Charlemain. But what, Sir John, is that book which hath a curtain drawn over the letters at the beginning of it?' 'This (said the curate) is worthy to be preserved, it being the history of Argalus and Parthenia, written by the divine poet Mr. Francis Quarles.' 'Why (said Thomasio) was not that Argalus a knight-errant?' 'O no (quoth the curate) but one who was premised for the pattern of virtue, and example of true love and magnanimity.' These words gave the noble Argalus a reprieve from the fire, but the next they laid hands on felt a worser

Digitized by Google

fate, which was the Mirror of Knighthood, in nine parts, for which Thomasio would hear no excuse, but said, that the fire would purge it from all its lies, wherewith that and other books of knight-errantry do abound; whereupon it was cast into the fire; as also the foure Sons of Amon, Arthur of Great Britain, Arthur of Little Britain, Valentine and Orson, Parismus and Parismenus, Montelion Knight of the Oracle, Ornatus and Artesia, the Seven Champions of Christendom, Guy of Warwick, Cleoctreau and Clotyana, Chinon of England, Galien of France, Aratos Prince of Greece, Tom a Lincoln the red rose knight, Huon of Burdeaux, Pheander the maiden knight, and all other books of that nature, of which he would spare none; and indeed he had none of the more refined sort, such as the Countess of Pembrook's Arcadia, Bentevolio and Vrania, the Illustrious Bassa, Grand Cyrus, Astreo, Palexander, Eremena, the Banished Virgin, Coralbo, Ariana, Clelia, Cassandra, Cleopatra, Pharamond, Iphigenis, Grand Scipio, and some others. These I conceive either were not written in his time, or too dear for him to purchase. Some books of poetry he had likewise amongst them, but all Thomasio's spight being against knight-errantry, he let the books of poetry escape the fire, yet judged them not good for any thing, unless to be put under mutton pasties or apple pies."

The inconsistency of the attacks and subsequent discomfitures of the hero; the extravagance of his passion for Joan Grumball; saturnine manners; for "Sir Billy used every evening to walk in the garden, with his hands indented one with another,

Digitized by Google

as melancholy as a gyb'd cat,* his thoughts of chevalry being made so habitual to him as it was now become part of his nature," are evidently borrowed from the knight of La Mancha. In the adventure of the Quinten, that machine is fully described, and as a Shaksperian article † is worth transcribing.

"Sir Billy and his squire made the gentlemen to laugh heartily, who now consulted together upon what attempt to put this new-made knight: at last they agreed to set up a Quinten, which is a cross-bar turning upon a pole, having a broad board at the one end, and a bag full of sand hanging at the other. Now he that ran at it with his launce, if he hit not the board was laughed to scorn, and if he hit it full, and rid not the faster would have such a blow with the sand bagg on his back, as would sometimes beat them off their horses." [Exception is taken to the attack by the hero as not being within the pale of errantry, but the squire is permitted to try his fortune.] "The gentleman which encountered Sir Billy was the first that ran at the Quinten, who

* This obsolete term created a discussion among the commentators on Shakspeare, but without any satisfactory result; and the following random conjecture may be also wide of the true explanation. The word gyb or jib is generally used by jockies or drivers when a horse will not take collar in the brake; up-hill, jaded; or for any other reason. To associate this idea with the domestic manners of a cat must be to consider wantonnes forming a wrapper round the animal's neck, whereby it becomes distressed, and after ineffectual trial for relief, being overwearied, looks sedentary and melancholy. An invention of similar kind is described in the humoursome performance of Geoffrey Gambado, who designates it a puzzle for a dog, and, I am informed, often used to break a young pointer to the scent. Reed's Shak. V. ii. p. 200.

† Ib. V. viii. p. 29, 193.

Digitized by Google

performed the same with great agility, riding with such swift speed as if his horse scorned to touch the ground, whereby he came off with great applause. The next that ran was a servant of the house, steward to the gentleman, who hitting the board too full e'er he could pass away, had such a blow with the sand-bag as almost felled him off his horse. Next Ricardo was persuaded to take his turn" [who is exposed to laughter by his horse running away.] Sir Billy was exceeding wroth at this disgrace of his squire, threatening revenge on all those who rejoiced in his misfortune; but the gentlemen pacified him all they could, telling him it was only the fortune of war, and though Knights-errant were of themselves invincible, yet their squires were not always so. That therefore it would be convenient for him to try the adventure himself to recover the disgrace of his squire; for though succouring distressed ladies and killing of gyants were the main properties belonging to knights-errant, yet that they accustomed themselves also to justs and tournaments, which were near of kin to the Quinten. That he need not doubt but by the might of his invincible arms and the assistance of the lady of his affections, but he should be victorious in whatsoever he went about. These and the like words so encouraged Sir Billy, that he swore by the honour of his knighthood, he would encounter with the Quinten, although it were the devil himself.

"The gentlemen having now what they desired, soothed him up, until he was mounted on his Bellerophon, for he would ride no other, professing that Bucephalus, the horse of King Alexander, was not

Digitized by Google

comparable unto him; so taking his launce into his hand, he rid with all his might at the Quinten, and hitting the board a full blow, brought the sand-bag about with such force, as made him measure his length on the ground. This disgrace of the master caused a louder laughter than that of the servant, but in Sir Billy it wrought such shame and confusion, as had almost banisht in him all further thoughts of knight-errantry; wherefore the gentlemen, to keep up the humour, told him that this was done by the envy of the wicked necromancer Soto, who was an utter enemy to all knights-errant."

The following description of a wedding is amusing. "In most parts of Essex it is a common custom when poor people marry, to make a kind of *a dog-hanging* or money-gathering, which they call a wedding-dinner, to which they invite Tag and Rag, all that will come; where, after dinner, upon summons of the fidler, who setteth forth his voice like a town cryer, a table being set forth, and the bride set simpering at the upper end of it; the bridegroom standing by with a white sheet overthwart his shoulders, as if he did penance for the folly he committed that day; whilst the people invited to it, like the soldiers of a country train-band, march up to the bride, present (their mony) and wheel about. After this offering is over, then is a pair of gloves laid on the table, most monstrously bedaubed about with ribben, which by way of auction is set to sale at who gives most, and he whose hap is for to have them, shal withal have a kiss of the bride, which many times is not much worth, because her breath is not so sweet-scented as her gloves." J. H.

Digitized by Google

ART. DLXXIII. *Bentivolio and Urania, in six books. By Nathaniel Ingelo, D. D. The second edition. Wherein all the obscure words throughout the book are interpreted in the margin, which makes this much more delightful to read than the former edition. London, printed for T. Dring, J. Starkey, T. Basset, and are to be sold at their shops in Fleet-street, 1669. fol. pp. 391.*

THIS work is divided into two parts, of which the first is dedicated to the "Honourable William Brereton, Esq." eldest son of Lord Brereton; and the second son to John Earl of Lauderdale. In the preface, the author gives an account of the motives which induced him to undertake a work of this nature. It is much to be lamented that his execution is not equal to the goodness of his intentions.

Perceiving with regret, how bad the tendency of most works of fiction were in his days, the author's intention was to produce a romance, in which religious and moral instruction should be conveyed in an amusing form. He seems, from some expressions in his preface, to think that he has succeeded in this design. "For my own part," says he, "I do not desire that all books should be as dull as many are, and none composed, as all are not, to delight; but I would have that delight true, and the quickness not evaporate into lightness and vanity. Is there no joy but laughter? Doth nothing recreate but what is fabulous? Such as do not like true happiness, because it is a serious thing, have a reasonable soul bestowed upon them in vain, and would have been better pleased if God had made them worse,

Digitized by Google

and more content if God had not designed them to so noble an end."

The work itself is a religious allegory, not much unlike the "*Pilgrim's Progress*," though very inferior to it, but in which the two principal characters, Bentivolio and Urania (i. e. *Goodwill* and *Heavenly-light*), are represented as perfect Christian characters. And they travel through the world, being brother and sister, meeting with various adventures, every where reproving vice and recommending virtue and piety. All the places and persons have allegorical names, which are explained in the margin, alluding to their qualities. There is much ingenuity, learning, and goodness in it; but it is so completely dull and uninteresting as a narrative, that it requires no small degree of patience and perseverance to travel through it.

Oct. 7, 1808. P. M.

ART. DLXXIV. *Public Employment, and an active Life prefer'd to Solitude, and all its appanages, such as Fame, Command, Riches, Conversation, &c. in reply to a late ingenious Essay of a contrary title. By I. E. Esq. S.R.S. London, Printed by H. Herringham at the sign of the Blew Anchor in the lower walk of the New Exchange*, 1667. 12*mo.*

THIS Essay was written by the celebrated JOHN EVELYN, the author of "Sylva," and numerous other useful works, who was born 1620, and died 1707, ætat. eighty-six, in answer to one, published in 1665, by Sir George Mackenzie, an eminent

Digitized by Google

Scotch writer, and lawyer, who was born 1636, and died 1691.

This little tract of 120 pages is dedicated by Mr. Evelyn to "the Honourable Sir Richard Browne, Knt. and Bart. late Resident at the court of France, his honoured father-in-law." "It is not the least part of his praise," says Lord Orford, in the beautiful character he has drawn of this author, "that he who proposed to Mr. Boyle, the erection of a philosophic college for retired and speculative persons, had the honesty to write in defence of active life against Sir George Mackenzie's *Essay on Solitude*. He knew that retirement in his own hands was industry and benefit to mankind; but in those of others, laziness and inutility."

In this small volume are displayed much learning, much pedantry, much ingenuity, and many solid reflections. The author remarks that he has all the topics and discourses of almost all the philosophers who ever wrote against him, and that he is forced therefore to tread the most unfrequented and solitary paths. "Meantime, it were pretty," says he, "if at last it should appear, that a public person has all this while contended for solitude, as it is certain, a private has done for action." "Whilst this ingenious author," continues Evelyn at another place, "is thus eloquently declaiming against public employment, fame, command, riches, pleasure, conversation, and all the topics of his frontispiece, and would persuade us wholly to retire from the active world; why is he at all concerned with the empty breath of fame, and so very fond of it, that without remembering the known saying, Nemo eodem tempore

Digitized by Google

assequi potest magnam famam et magnam quietem, would have men celebrated for doing nothing? Verily there is more of ambition and empty glory in some solitudes and affected retreats, than in the most exposed and conspicuous actions whatsoever. Ambition is not only in public places, and pompous circumstances, but at home, and in the interior life. Hermits themselves are not recluse enough to seclude that subtle spirit vanity: Gloriari otio iners ambitio est. It is a most idle ambition to vaunt of idleness, and but a mere boast to lie concealed too apparently; since it does but proclaim a desire of being observed. Wouldst thou be indeed retired, says the philosopher, let no man know it: ambition is never buried; repressed it may be, not extinguished."

At page 77 is the following passage: "As for books I acknowledge with the philosopher, otium sine literis to be the greatest infelicity in the world; but on the other side, not to read men, and converse with living libraries, is to deprive ourselves of the most useful and profitable of studies. This is that deplorable defect which universally renders our bookish men so pedantically morose and impolished, and in a word so very ridiculous: for, believe it, Sir, the wisest men are not made in chambers and closets crowded with shelves, but by habitudes and active conversations. There is nothing more stupid than some of these μουσοπατακτοι, letter-struck men; for γραμματα μαθεῖν δει και μαθανοτα νοῶν ἐκειν, learning should not do men ill offices. Action is the proper fruit of science; and therefore they should quit the education of the college, when fit to appear in busi-

Digitized by Google

ness, and take Seneca's advice, tamdiu istis immorandum, quamdiu nihil agere animus magnus potest; rudimenta sunt nostra, non opera: and I am able to prove that persons of the most public note for great affairs have stored the world with the most of what it knows, even out of books themselves: for such were Cæsar, Cicero, Seneca, both the Plinys, Aristotle, Æschylus, Sophocles, Plato, Xenophon, Polybius; not to omit these of later ages, and reaching even to our own doors, in our Sydney, Verulam, Raleigh, the Count of Mirandula, Scaliger the father, Tycho Brache, Thuanus, Grotius, &c. profound men of letters, and so active in their lives, as we shall find them to have managed the greatest of public charges, not only of their native countries, but some of them of the world itself. Ælian has employed two entire chapters expressly to vindicate philosophers from the prejudices and aspersions of those who, like our antagonists, deemed the study of it inconsistent with their administration of public affairs."

Sir George Mackenzie ingenuously confesses, that men of letters are in constraint when they speak before great persons, and in company. "And can you praise solitude for this virtue?" cries Evelyn. "Oh prodigious effect of learning; that those who have studied all their lives' time to speak, should then be mute, when they have most occasion to speak! Loquere ut te videam, said the philosopher; but he would have men dumb and invisible too: the truth is, it is the only reproach of men of letters, that, for want of liberal conversation, some of them appear in the world like so many phantasms in black,

Digitized by Google

and by declining a seasonable exerting of themselves, and their handsome talents, which use and conversation would cultivate and infinitely adorn, they leave occasion for so many insipid and empty fops to usurp their rights, and dash them out of countenance. Francis the first, that great and incomparable prince, as Sleidan calls him, was never brought up to letters, yet by the reading of good translations, the delight he took to hear learned discourses, and his inviting of scholars to converse freely with him upon all subjects and occasions, he became not only very eloquent, but singularly knowing. For this doubtless it was, that Plutarch composed that express treatise amongst his Morals, "Philosophandum esse cum Principibus," where he produces us several rich examples of these profitable effects: and indeed, says one, a philosopher ought not to be blamed for being a courtier, and that we now and then find them in the company of great and opulent persons; nor imports it, that you seldom see their visits returned, since it is a mark he knows what he wants of accomplishments, and of their ignorance, who are so indifferent for the advantages they may derive from their conversations.

"But I might proceed to shew you, not only what makes our learned book-worms come forth of their cells with so ill a grace into company, but present you likewise with some of the most specious fruits of their so celebrated recesses; were it not better to receive what I would say from the lively character, which Seneca has long since given us of them. In earnest, marvellous is the pains, which some of them take after an empty criticism, to have

Digitized by Google

the points of Martial and Juvenal ad unguem; the scraps of the ancient poets to produce upon occasion. Some are for roots, genealogies, and blazons; can tell you who married who, what his great grandfather was, and the portion that came from his aunt. This was of old, says Seneca, the epidemical disease for men to crack their brains to discover how many oars Ulysses' galley carried; whether it were first written "Ilias" or "Odyssea;" and a profound student amongst the learned Romans would recount to you who was the first victor at sea; when elephants came into use at triumphs; and wonderful is the concern about "caudex" for the derivation of "codices" "caudicarius" &c. "Gellius" or "Agellius," "Vergilius" or "Virgilius," with the like trifles that make men idle, busy indeed, not better. Yet are these amongst the considerable effects and rare productions of Recess, Solitude, and Books; and some have grown old in the learning, and been greatly admired for it. But what says our philosopher to it? Cujus isti errores minuent? Cujus cupiditates prement, quem fortiorem, quem justiorem, quem liberatiorem facient? Who is the better, less covetous, more valiant, just, or liberal for them? I tell you Fabianus preferred ignorance before this unprofitable science; and certainly, therefore, useful and public employment is infinitely superior to it. If needs we will be learned out of books only, let it be in something more useful; qui fructuosa, non qui multa scit, sapit; for it is no paradox to affirm a man may be learned and know but little; and that the greatest clerks are not always the wisest men. The Greek orator, Isocrates,

Digitized by Google

gives us this description of usefully knowing men. Reckon not those, says he, for philosophers, whom you find to be acute disputants, and that can contest about every minute scruple; but those who discourse pertinently of the most important affairs; who do not entertain men about a felicity to which they can never arrive; but such as speak modestly of themselves, and neither want courage nor address on all emergencies; that are not in the least discomposed with the common accidents of life; but that stand unshaken amongst all vicissitudes, and can with moderation support both good and adverse fortune; in sum, who are fit for action, not discouraged, or meditating retreats upon every cross adventure. To this purpose the orator: but neither would I by this be thought to discountenance even this kind of erudition, which more than any other is the effect of solitude, and very great leisure, not to call it pedantry; much less bookish and studious persons, who would prove the most dear to princes and great men of all other conversations, had they such generous encouragements, as might sometimes invite them to leave their beloved recesses, as did those great philosophers, whom we have brought on the stage. But we bestow more now a-days in painting a scene, and the expence of a ridiculous farce, than in rewarding of the poet, or a good historian, whose laurels no longer thrive and are verdant than they are irriguous and under showers of gold, and the constellations of crowns, for which they give immortality even to crowns themselves. For what would there remain of so many pyramids and obelisks of marble, so many amphitheatres,

Digitized by Google

circs, colosses, and enormous pomps, if books and book-men ære perenniores, did not preserve them to posterity! If under heaven then there be any thing great, and that approaches eternity, it is from their hands, who have managed the pen: 'tis from their labours, ye great ones, that you seek to live, and are not forgotten as the dust you lie mingled with. Never had we heard of Achilles but for poor Homer; never of the exploits of thousands more, but from the books and writings of learned men, who have it in their power to give more lustre to their heroes, than their crowns and purple; and can with one dash of their pen kill more dead than a stab with a stiletto."

But perhaps I cannot do justice to Mr. Evelyn without copying the greater part of his conclusion.

"Let us therefore," says he, "rather celebrate public employment, and an active life, which renders us so nearly allied to virtue, defines and maintains our being, supports societies, preserves kingdoms in peace; protects them in war; has discovered new worlds, planted the gospel, encreases knowledge, cultivates arts, relieves the afflicted; and, in sum, without which the whole universe itself had been still but a rude and indigested chaos. Or, if you had rather see it represented in picture, behold here a Sovereign sitting in his august assembly of Parliament, enacting wholesome laws: next him, my Lord Chancellor and the rest of the reverend judges and magistrates dispensing them for the good of the people. Figure to yourself a Secretary of State, making his dispatches and receiving intelligence; a statesman countermining some pernicious plot

Digitized by Google

against the commonwealth: here a general bravely embattling his forces and vanquishing his enemy: there a colony planting an island, and a barbarous and solitary nation reduced to civility; cities, houses, forts, ships, building for society, shelter, defence, and commerce. In another table the poor relieved and set at work, the naked clad, the oppressed delivered, the malefactor punished, the labourer busied, and the whole world employed for benefit of mankind: in a word, behold him in the nearest resemblance to his Almighty Maker, always in action and always doing good.

"On the reverse now, represent to yourself the goodliest piece of Creation, sitting on a cushion picking his teeth; his country gentleman taking tobacco, and sleeping after a gorgeous meal: there walks a contemplator like a ghost in a church-yard, or sits poring on a book while his family starves: here lies a gallant at the foot of his pretty female, sighing and looking babies in her eyes, whilst she is reading the last new romance and laughs at his folly: on yonder rock an anchorite at his beads: there one picking daisies, another playing at push-pin; and abroad the young poacher with his dog and kite breaking his neighbour's hedges, or trampling over his corn for a bird not worth sixpence: this sits lousing himself in the sun; that quivering in the cold: here one drinks poison, another hangs himself; for all these, and a thousand more seem to prefer solitude and an inactive life as the most happy and eligible state of it. And thus have you landscape for *your* landscape.

"The result of all is, solitude produces ignorance,

Digitized by Google

renders us barbarous, feeds revenge, disposes to envy, creates witches, dispeoples the world, renders it a desert, and would soon dissolve it. And, if after all this, yet he admit not an active life to be by infinite degrees more noble; let the gentleman, whose first contemplative piece he produces to establish his discourse, confute him by his example; since I am confident there lives not a person in the world, whose moments are more employed than Mr. Boyle's, and that more confirms his contemplations by his actions and experience: and if it be objected that his employments are not public, I can assure him there is nothing more public, than the good he is always doing."

By this summary Mr. Evelyn has shewn the fallacy of his own cause. He has represented all the best uses of an active life, and opposed them to the abuses of solitude. The praises of solitude, as he has already remarked, have been the theme of philosophers and poets in all ages. On such a theme therefore it would be impertinent and presumptuous for the present writer to dilate: more especially as the English language afford Esssays on the subject, which in point of simple elegance of style, of sincerity of opinion, and force of sentiment and imagery have never yet been equalled. It is needless perhaps to add that the prose discourses of *Cowley* are alluded to. What a compliment to the Muses, that the best poets have also been the best writers of prose! Witness Cowley, Dryden, Addison, and Cowper. This last poet has also a beautiful poem on Retirement, which would furnish a strong answer to Evelyn. And Zimmerman's Essay on

Digitized by Google

Solitude, which has been so deservedly popular in this kingdom for the last twelve or fourteen years, though perhaps a little too tautologous, abounds in every part with arguments and reflections in opposition to those of our Essayist.

Why should solitude be passed in torpor, or even in trifling? Nothing can be more unfair than the comparison of a due and virtuous activity in public life with a vicious or at least foolish occupation of the days of retirement! If a public and private man should each make an ill use of the opportunities of his station, I cannot help thinking that the public man would be the worst, because his mischief would be the most extensive: on the contrary there are many benefits which the solitary man has an opportunity of conferring, of a more permanent and wider nature, than the highest public situation affords scope to perform. Perhaps I cannot give a more apposite instance than Bacon. What has rendered his name sacred to posterity? What are the benefits which he bestowed on mankind? Not the works of a Politician and a Chancellor; but of a retired student! If it be objected that the duties of the former he abused; and executed those of the latter with incomparable exertion of talents and industry; I desire that these immortal fruits may be compared with the most honest and able professional acts of any Chancellor whom our history records.

The truth is, that the finest faculties are least adapted to the bustle and activity of the world. The kindness of Providence has ordained, that capacities of a less rare and coarser texture should be sufficient to carry on the ordinary business of

Digitized by Google

society. A nice inspection of the characters of mankind will, I think, incontestably prove this. Men of the highest genius have sometimes been forced into the vortex of public employment, but it appears to me that their conduct there, if nicely examined, will not disprove my assertion. Their speeches, and certain brilliant ebullitions, which alone survive the occasion, and which they might have excelled in their closets, stand forth to mislead us; but if we examine their cotemporaries, and those whose nearness gives some authority to their opinions, we shall hear them secretly confess, that, in the daily routine of practice, many whom we very justly esteem to have had very ordinary intellects, by far excelled them.

"The path of pleasure," says Zimmerman, "leads us to the world; the rude and rugged way is the road to honour. The one conducts you through society to places and employments either in the city or at court; the other, sooner or later, will lead you into solitude. Upon the one road you will perhaps become a villain; a villain rendered dear and interesting by your vices to society. Upon the other road, it is true, you may be hated and despised; but you will become a man. The rudiments of a great character must be formed in solitude. It is there alone that the solidity of thought, the fondness for activity, the abhorrence of indolence, which constitute the hero and the sage, are first acquired."

Cowper in his "Retirement," beautifully says;

"Thus conscience pleads her cause within the breast,
Though long rebell'd against, not yet suppress'd,

Digitized by Google

And call a creature form'd for God alone,
For heaven's high purposes, and not his own,
Calls him away from selfish ends and aims,
From what debilitates and what inflames,
From cities humming with a restless crowd,
Sordid as active, ignorant as loud;
Whose highest praise is that they live in vain,
The dupes of pleasure, or the slaves of gain,
Where works of man are cluster'd close around,
And works of God are hardly to be found,
To regions where in spite of sin and woe,
Traces of Eden are still seen below;
Where mountain, river, forest, field, and grove,
Remind him of his Maker's power and love."

I will once more quote Zimmerman—"Solitude," says he, "is the school in which we must study the moral nature of man: in retirement, the principle of observation is awakened; the objects to which the attention will be most advantageously directed are pointed out by mature reflection, and all our remarks guided by reason to their proper ends; while, on the contrary, courtiers and men of the world,* take up their sentiments from the caprices of others, and give their opinions without digesting the subject on which they are formed."

But why, perhaps Mr. Evelyn would say, is occasional solitude inconsistent with the most active employments? The statesman retires to his country-seat, carrying with him the materials of a busy life to brood over and digest—and the very contrast

* Perhaps the most original thinker, among the public men of the present day, is Mr. Windham; this truth extorts, while I am far from coinciding in all his political opinions. 1805.

Digitized by Google

renders the pleasures of the new scene doubly delightful.

Hear again a passage of Cowper, in answer to this!

"Yet how fallacious is all earthly bliss;
What obvious truths the wisest heads may miss!
Some pleasures live a month, and some a year,
But short the date of all we gather here,
Nor happiness is felt except the true,
That does not charm the more for being new.
This observation, as it chane'd, not made,
Or if the thought occurr'd, not duly weigh'd,
He sighs—for after all by slow degrees,
The spot he lov'd has lost the power to please;
To cross his ambling poney day by day,
Seems at the best but dreaming life away;
The prospect such as might enchant despair,
He views it not, or sees no beauty there;
With aching heart and discontented looks,
Returns at noon, to billiards or to books,
But feels, while grasping at his faded joys,
A secret thirst of his renounc'd employs,
He chides the tardiness of every post,
Pants to be told of battles won or lost,
Blames his own indolence, observes though late,
'Tis criminal to leave a sinking state,
Flies to the levee, and receiv'd with grace,
Kneels, kisses hands, and shines again in place."

But observe the description, which Cowley gives of a man who dedicates his life to a proper retirement.

"The first work that a man must do to make himself capable of the good of solitude, is the very

Digitized by Google

eradicating of all lusts; for how is it possible for a man to enjoy himself, while his affections are tied to things without himself? In the second place, he must learn the art and get the habit of thinking; for this too, no less than well-speaking, depends upon much practice; and cogitation is the thing which distinguishes the solitude of a god from a wild beast. Now because the soul of man is not by its own nature or observation furnished with sufficient materials to work upon, it is necessary for it to have continual recourse to learning and books for fresh supplies, so that the solitary life will grow indigent, and be ready to starve without them; but if once we be thoroughly engaged in the love of letters, instead of being wearied with the length of any day, we shall only complain of the shortness of our whole life.

"O vita, stulto longa, sapienti brevis*!"
O life, long to the fool, short to the wise!

The first minister of state has not so much business in public, as a wise man has in private: if the one have little leisure to be alone, the other has less leisure to be in company; the one has but part of the affairs of one nation, the other all the works of God and nature under his consideration. There is no saying shocks me so much as that which I hear very often, "That a man does not know how to pass his time." It would have been but ill-spoken by Methusalah in the nine hundredth sixty-ninth year of his life; so far it is from us, who have not time enough to attain to the utmost perfection of any

* "O vita, misero longa, felici brevis!"

Digitized by Google

part of any science, to have cause to complain that we are forced to be idle for want of work."

Amongst the various and chequered lots, indeed, of human life, none can be imagined to approach so near to happiness as that of him, who, possessing an easy and independent fortune, can indulge an ardent thirst for literature in the quiet of rural solitude. Instances have occurred of men of great and cultivated talents, who from some accidental habits in early life, or some mental or bodily infirmity, appear to have contemplated such a lot with less complacence. But those instances are surely rare. It was the weakness in the mind of Johnson, a weakness which we cannot recollect without finding him in some degree depreciated in our esteem. But it was the effect of a morbid melancholy, which was the great disease of his life.

Whenever this powerful and eloquent moralist talked of the country and of rural imagery, this lamentable taint infected his taste and judgment. Hence arose his disgraceful criticism on the Lycidas of Milton; hence arose many of his cold and unjust opinions on our modern poets. But such is the inconsistency of the human intellect, that two papers of this Author's Rambler, No. 37 and 38, furnish two of the best Essays on the principles of pastoral poetry, any where to be found. Perhaps it may not be deemed inconsistent with the miscellaneous nature of this work, and this article, in which it is intended to mix reviews and extracts of ancient works with modern disquisitions and original effusions, to insert in this place some introductory lines to a set of *Pastorals* proposed to be written

Digitized by Google

in the manner recommended by this great, but unequal, critic. Pastoral, says he, being the representation of an action or passion, by its effects upon a country life, admits of all ranks of persons, because persons of all ranks inhabit the country. It excludes not therefore, on account of the characters necessary to be introduced, any elevation or dignity of sentiment: those ideas only are improper, which not owing their original to rural objects, are not pastoral.

These lines were written nearly two and twenty years ago, by a very young man scarcely of age.

Introductory Address to the Muses.

(FROM EDWIN AND HENRY. A PASTORAL.)

Ye sacred Powers, who lift your lyres on high
To join the living chorus of the sky!
Stoop from the clouds—(for oft by secret hill,
Or haunted stream, the poet's ear to fill
With lofty song, ye deign'd of old,) and raise
My lowly thoughts to blazon Nature's praise!
You, holy Muses, you, from childhood's dawn,
With ceaseless love, on mountain, vale, or lawn,
Have I pursu'd, and oft at Cynthia's gleam,
By sacred fount have watch'd to meet your beam,
And from your hands to drink th' inspiring stream.
(For not alone from out the clouds you hold
With bards high converse—but on earth unfold—)
Then with your heavenly flame my breast inspire,
And ne'er, O ne'er may I degrade the fire!
Teach me with nature's scenes, by Nature's plan,
To soothe, exalt, or melt the heart of man, [began.
And where she strikes, enforce, and lead where she

Digitized by Google

To the fine eye, whom Nature's beauty warms,
Tho' faint in heavenliest song appear her charms,
Yet Nature others view with dimmer sight;
Her richness seems to them confus'd delight:
Faint as the scenes intrude upon their eyes,
Unmark'd, the Passions in their bosom rise.
O teach me, Muses, to select, arrange,
Enforce, and fit them to each passion's change;
With chearful scenes to fill the joyless mind,
With tender images the pensive bind:
Again, when Wonder wakes at Fancy's nod,
Bolder to strike the strings, and lead it on to God.
Ye sacred maids, begin! tho' rural joys,
Tho' rural beauty all my songs employs,
Not lowly shepherds' thoughts debase my strain.
Can shepherds only haunt the rural plain?
Theirs is the life to healthful labour bound,
The bracing air by day, at night the slumber sound;
But not th' exalted mind.—Let those, who will,
With thoughts so mean their humble verses fill,
Far, far below the lofty Muses' skill!
Of every age the wisest and the best,
For toils of state, or of the Muses, blest,
'Mid woods and streams and quiet vales have sought
For peace of mind, and liberty of thought!
And yonder see my thoughtful friend appears;
Wan are his looks, tho' youthful are his years:
Yet in these shades a dawn of comfort springs,
And Peace hangs o'er him with her soothing wings.
Hail to my Henry; in those tearful eyes,
My hopes see gleams of pensive pleasure rise!
Have not these glorious scenes, my Henry, power
To gild the clouds that in thy bosom lour?—
Ere yet the golden orb of day no more
His yellow lustre streams the meadows o'er;

Digitized by Google

While here we sit, the still and fragrant Eve
Shall soothe the sighs, that in thy bosom heave;
The low by fits from 'mid the grazing herd,
The parting hymn of the melodious bird;
The tinkling of the fold upon the hill;
The dying murmurs of the sounds, that fill
The neighbouring village, who, as labour 's o'er,
Play on the green, or prattle round the door:
These sounds, that are to Pensive ears attun'd,
My Henry's solemn grief can never wound!—

It is time that this article should draw to a close; perhaps my readers will say, it was already time, before the introduction of a fragment, which so little belongs to it. But that fragment is in praise of the solitude, and the scenery, which the writer is anxious to defend against the attacks of Evelyn; attacks in which it is scarcely possible to believe the amiable and accomplished author of the Discourse on Forest Trees, (and so many other ingenious treatises, the result of his own happy and well-occupied retirement,) sincere. Above all, can we believe him to be sincere in these sentiments, to whom Cowley himself dedicated his exquisite discourse entitled "the Garden," and to whom the inimitable poet speaks in these words?

Happy art thou, whom God does bless
With the full choice of thine own happiness;
And happier yet, because thou'rt blest
With prudence how to chuse the best:
In books and gardens thou hast plac'd aright
(Things which thou well dost understand,
And both dost make with thy laborious hand),
Thy noble, innocent delight;

Digitized by Google

And in thy virtuous wife, where thou again dost meet
Both pleasures more refin'd and sweet;
The fairest garden in her looks,
And in her mind the wisest books.
Oh, who would change these soft, these solid joys,
For empty shows, and senseless noise;
And all which rank ambition breeds,
Which seem such beauteous flowers, and are such poisonous weeds!

ART. DLXXV. *Essays upon several Moral Subjects by Sir George Mackenzie, Knight. To which is prefixed some account of his Life and Writings. London.* 8vo. *Printed for D. Brown, G. Strahan, &c.* 1713.

SIR G. MACKENZIE, of whom an account is given in *Wood's Athenæ Oxonienses*, was born at Dundee in the county of Angus, 1636. His father was Simon Mackenzie, brother to the Earl of Seaforth, and his mother Elizabeth the daughter of Dr. Andrew Bruce, Rector of the University of St. Andrew. He was such an early proficient in learning, that when he was about ten years old, he had read his grammar and the best classic authors, so that he was thought fit at that age to be sent to the University of Aberdeen. He died at his lodgings in St. James's Street, Westminster, May 8, 1691. Among various other works, he was the author of *Aretina*, a Romance, 8vo. and hath also, says Wood, left behind him about 14 MSS. of his own composition, which in good time may see the light.

Digitized by Google

ART. DLXXVI. *The displaying of supposed Witchcraft. Wherein it is affirmed that there are many sorts of deceivers and imposters, and divers persons under a passive delusion of melancholy and fancy. But that there is a corporeal league made betwixt the Devil and the Witch, or that he sucks on the Witches' body, has carnal copulation, or that Witches are turned into cats, dogs, raise tempests, or the like, is utterly denied and disproved. Wherein also is handled, the existence of angels and spirits, the truth of apparitions, the nature of astral and sydereal spirits, the force of charms and philters; with other abstruse matters. By John Webster, Practitioner in Physick. Falsæ etenim opiniones hominum præoccupantes, non solum surdos, sed & cæcos faciunt, ita ut videre nequeant, quæ aliis perspicua apparent. Galen. Lib. 8. De Comp. Med. London: Printed by J. M. and are to be sold by the Booksellers in London.* 1677. *Fol. pp.* 346.

THIS work is dedicated to "his worshipful and honoured friends Thomas Parker of Brusholme, John Asheton of the Lower-Hall, William Drake of Barnoldswick coat, William Johnson of the Grays, Henry Marsdon of Gisborne, Esquires, and his Majesties Justices of Peace and Quorum in the West-Riding of Yorkshire." This is followed by a *Preface or Introduction.* In these the author states that he had for many years lived a solitary and sedentary life "mihi et Musis," excepting his physical practice, which age and infirmities would not

Digitized by Google

suffer him much to attend. And he affirms that he was induced to write upon this abstruse subject to counteract the effects of Dr. Casaubon's "Treatise proving spirits and witches," &c. (Dr. Dee's Conferences with Spirits) and Mr. Glanvil's "Sadducismus triumphatus, or a blow at modern Sadducism," &c.

The work is written with much piety, learning, acuteness and strength of argument, and particularly examines all those passages of scripture which have been thought to countenance the vulgar idea of the power of witches and evil spirits. He inquires with especial minuteness into all the circumstances of the apparition of Samuel to Saul at Endor, and concludes, with strong appearance of reason, that there was no reality in the fancied vision; that the devil had nothing to do with it; and that the whole was an imposture of the supposed witch, "either alone or with a confederate," aided by the fears and superstition of the royal inquirer.

But Webster himself holds some opinions, to which the philosophers of the present day will not be inclined to assent; though, in our own times, they seem to have been revived by the now exploded practice of *animal magnetism*. He asserts that "the force of imagination" accompanied with any strong passion "can at distance work upon another body;" and this he says, "is strongly proved by this learned author" (Helmont). He quotes also another "learned, though less vulgarly known author," (Medicina Magnetica, p. 14, &c.) to prove these three propositions; 1. "The soul is not only in its proper visible body, but also without it;

Digitized by Google

neither is it circumscribed in an organical body. 2. The soul worketh without, or beyond its proper body commonly so called. 3. From every body flow corporeal beams, by which the soul worketh by its presence, and giveth them energie and power of working: and these beams are not only corporeal, but of divers parts also." So in another place he quotes many authors to prove that "the whole soul doth go quite forth of the body and wander into far distant places, and there not only see what things are done, but also to act something for itself." This last notion has been brought by some persons in order to explain the theory of dreams.

There is another curious and not generally known opinion expressed by Webster, though, says he, "it is neither new, nor wants authors of sufficient credit and learning to be its patrons." This is the belief that man, instead of being composed only of body and soul, is to be divided in reality into *three parts*, body, soul, and spirit; in Greek ψυχη, πνευμα, Σωμα; in Latin, anima, spiritus, corpus; in Hebrew, Nephesh, ruah, niblah. He derives this opinion from very remote antiquity, but does not quote Homer for it, who is supposed to have alluded to this theory in the case of Hercules, whose body was in the grave, whose image or ειδωλον, was in the regions of the departed, and whose soul was in heaven. (See note on Pope's Odyssey, XI. 743.) But he strengthens his argument by much higher authority, and quite conclusive if it be deemed applicable to the cause in question; this is from the fifth chapter of the first Epistle to the Thessalonians, v. 23. *I pray God your whole spirit, and*

Digitized by Google

soul, and body be preserved blameless, &c.; and it is remarkable that both Hammond and Whitby interpret this text in the sense in which our author understands it.

The sum of what Webster says upon this subject is as follows; and with which extract I shall conclude my account of this singularly ingenious and sensible work. "So that it is most evident that there are not only three essential and distinct parts in man, as the gross body, consisting of earth and water, which at death returns to the earth again; the sensitive and corporeal soul, or astral spirit, consisting of fire and air, that at death wandereth in the air, or near the body;* and the immortal and incorporeal soul that immediately returns to God who gave it: but also that after death they all three exist separately; the soul in immortality, and the body in the earth, though soon consuming; and the astral spirit that wanders in the air, and without doubt doth make these strange appositions, motions, and bleedings." P. M.

ART. DLXXVII. *The Manners and Customs of the principal Nations of Europe. Gathered together by the particular observation of James Salgado, a Spaniard, in his Travels through those Countries; and translated into English by the Author's care.*

* "Such are those thick and gloomy shadows damp
Oft seen in charnel vaults and sepulchres,
Ling'ring and sitting by a new made grave,
As loth to leave the body that it lov'd."

COMUS.

Digitized by Google

Anno 1684. *London, printed by T. Snowden, for the Author.* 1684. *pp.* 4. *Folio.*

This little tract displays great discrimination of character in the various manners and peculiarities of the German, Englishman, Frenchman, Italian, and Spaniard, in counsel, faith, love, stature, clothes, science, &c. &c.

The original Latin, and its translation, are printed in parallel columns; and the following selection may be sufficient to shew the genius of the work; which is rather satirical, and often severe on the Spaniards.

In Fide.

Germanus retinet promissum; Diffidit Anglus;
Esse levem Gallum frons probat; Italia
Respicit ut Centrum sua commoda: Nec dubitamus
Hispani Genium dicere fraude malum.

In Faith.

The German's firm; the English doth distrust;
The French unstable, light as summer's dust;
The Italian does, as int'rest bids, believe;
The Spaniards faith is, that he may deceive.

In Animo & Audacia.

Ursa etenim es, Germane, ferox; Ac, ut Leo saevus,
Anglia; Galle, quidem nunc Aquilam sequeris;
Itale, tu spectas cautæ vestigia Vulpis;
Hispanusq, Elephas, pondera magna feret

In Courage and Mind.

Rough like a bear, the Germans seem to us;
Like lions the English, great and generous;

Digitized by Google

Quick piercing eagle-like the French; no less
Th' Italian fox-like, thrives by craftiness;
The Spaniard bears an elephant-like state,
Majestic, slow, grave, and deliberate.

Birmingham. W. H.

ART. DLXXVIII. *Notices of Salgado.*

SALGADO, the author of "The Manners and Customs of the principal Nations of Europe," of which an account has been given in the preceding article, published also the following tracts.

"The Romish Priest turned Protestant, with the Reasons of his Conversion. Wherein the True Church is exposed to the view of Christians, and derived out of the Holy Scriptures, Sound Reason, and the Ancient Fathers. Humbly presented to both Houses of Parliament. By James Salgado, a Spaniard, formerly a Priest of the Order of the Dominicans. London: Printed for Tho. Cockerill at the Three Legs in the Poultry, over against the Stocks-Market, 1679." 4to. 31 pages.

"A Conf[e]ssion of Faith, in Latine.* By James Salgado, a Spaniard, and sometimes a Priest in the Church of Rome. Londini: Anno Domini 1680." 4to. 11 pages. To this is affixed "An Account of my Life and Sufferings since I forsook the Romish Religion; in a letter to Dr. H. S."† 4to. 4 pages.

From this last pamphlet the following particulary may be learned respecting him Removing from

* Or rather, translated from the Latin.

† Qu? Sir Hans Sloane.

Digitized by Google

his native country into France, he was entertained by the Rev. Monsieur Drelincourt, who advised him, for safety, (having publicly renounced popery) to go into the United Provinces. He then settled at the Hague as a teacher of the Spanish language, but not succeeding, from his ignorance of Dutch, he returned to Paris. Here he concealed himself among the members of the Reformed Church, but some of his own countrymen who were attendants on the Queen of France, a Spaniard by birth, discovered him, and by their means he was taken into custody, sent back to Spain and put into the Inquisition, where he lay a year, undergoing a monthly examination, but at last made his escape. Being retaken, he was again thrown into prison, and, after a confinement of five years more, was sentenced to the galleys, for his dereliction from the church of Rome.

In the galleys he endured for twelve months "the miseries that attend slaves at the oar, chains, nakedness, stripes, thirst, hunger, vermine, and sickness," till the surgeon and other officers of the galley, wherein he was, represented him to the inquisitor-general "as a person not only useless, but noysome to them, and the other slaves." He was then sent to the hospital at Murcia, and afterwards removed to the convent. Escaping thence into France, he staid at Lyons about a year; when, not finding himself safe, he sought an asylum in England, where it is likely he concluded his "eventful history." Salgado was evidently a man of ability and learning. He speaks of his knowledge of Latin, French,

Digitized by Google

and Italian, in addition to his native tongue, and appears to have procured a subsistence in this country by teaching those languages.

Birmingham, August 10, 1807. WM. HAMPER.

ART. DLXXIX. *Modern Account of Scotland; being an exact description of the Country, and a true Character of the People and their Manners. Written from thence by an English Gentleman. Printed in the year* 1679. *4to. pp.* 17.

THIS curious work was written in so splenetic a disposition, and contains many circumstances of so singular a nature, that the author naturally confined its circulation, by not permitting it to be published, and also concealed his name from prudential motives. This omission, however, has been supplied in MS. in the copy from whence this description is taken, and "the English Gentleman" appears to have been THOMAS KIRKE, of Crookwige in Yorkshire. The work commences with the following severe introduction.

"If all our European travellers direct their course to Italy, upon the account of its antiquity, why should Scotland be neglected, whose wrinkled surface derives its original from the chaos? The first inhabitants were some straglers of the fallen angels, who rested themselves on the confines, till their captain, Lucifer, provided places for them in his own country. This is the conjecture of learned critics, who trace things to their originals; and this opinion was grounded on the devil's bratts yet resident amongst them (whose foresight in the events

Digitized by Google

of good and evil exceeds the Oracles at Delphos) the supposed issue of those pristine inhabitants.

" Italy is compared to a leg, Scotland to a louse, whose legs and engrailed edges represent the promontories and buttings out into the sea, with more nooks and angles than the most conceited of my Lord Mayor's custards; nor does the comparison determine here. A louse preys upon its own fosterer and preserver, and is productive of those minute animals called nits; so Scotland, whose proboscis joyns too close to England, has suckt away the nutriment from Northumberland, as the countrey itself is too true a testimony.

" The whole countrey will make up a park, forrest, or chace, as you'll please to call it; but if you desire an account of particular parks, they are innumerable, every small house having a few sodds thrown into a little bank about it, and this for the state of the business (forsooth) must be called a park, though not a pole of land in it.

" Fowl are as scarce here as birds of paradise, the charity of the inhabitants denying harbour to such celestial animals, though gulls and cormorants abound, there being a greater sympathy betwixt them. There is one sort of ravenous fowl amongst them, that has one web foot, one foot suited for land and another for water; but whether or no this fowl (being particular to this country) be not the lively picture of the inhabitants, I shall leave to wiser conjectures.

" Their cities are poor and populous, especially Edenborough, their metropolis, which so well suits with the inhabitants, that one character will serve

Digitized by Google

them both, viz. high and dirty. The houses mount seven or eight stories high, with many families on one floor, one room being sufficient for all occasions, eating, drinking, sleeping, &c. &c. The town is like a double comb (an engine not commonly known amongst them) one great street, and each side stockt with narrow allies, which I mistook for common shores. Some of the kirks have been of antient foundations, and well and regularly built, but order and uniformity is in perfect antipathy to the humour of this nation, these goodly structures being either wholly destroyed (as at St. Andrews and Elgin, where, by the remaining ruins, you may see what it was in perfection) or very much defaced; they make use of no quires, those are either quite pulled down, or converted into another kirk, for it is common here to have three, four, or five kirks under one roof, which being preserved entire, would have made one good church, but they could not then have had preaching enough in it.

"The castles of defence in this country are almost impregnable, only to be taken by treachery or long siege, their water failing them soonest; they are built upon high and almost inaccessible rocks, only one forced passage up to them, so that a few men may easily defend them. Indeed all the gentlemen's houses are strong castles, they being so treacherous one to another, that they are forced to defend themselves in strong holds; they are commonly built upon some single rock in the sea, or some high precipice near the mid-land, with many towers and strong iron grates before their windows (the lower part whereof, is only a woodden shutter, and the

Digitized by Google

upper part glass) so that they look more like prisons than houses of reception; some few houses there are of late erection, that are built in a better form, with good walks and gardens about them, but their fruit rarely comes to any perfection. The houses of the commonalty are very mean, mud-wall and thatch the best; but the poorer sort live in such miserable hutts as never eye beheld; men, women, and children, pigg altogether in a poor mouse-hole of mud, heath, and such like matter. In some parts where turf is plentiful, they build up little cabbins thereof with arched roofs of turf, without a stick of timber in it; when the house is dry enough to burn, it serves them for fuel, and they remove to another. The habit of the people is very different, according to the qualities or the places they live in, as Low-land or High-land men. The Low-land gentry go well enough habited, but the poorer sort go (almost) naked, only an old cloak, or a part of their bed-cloaths thrown over them. The Highlanders wear slashed doublets, commonly without breeches, only a plad tyed about their wasts, &c. thrown over one shoulder, with short stockings to the gartering place, their knees and part of their thighs being naked; others have breeches and stockings all of a piece of plad ware, close to their thighs; in one side of their girdle sticks a durk or skean, about a foot or half a yard long, very sharp, and the back of it filed into divers notches, wherein they put poyson; on the other side a brace (at least) of brass pistols; nor is this honour sufficient; if they can purchase more, they must have a long swinging sword.

"The people are proud, arrogant, vain-glorious

Digitized by Google

boasters, bloody, barbarous, and inhuman butchers. Couzenage and theft is in perfection amongst them, and they are perfect English haters; they shew their pride in exalting themselves and depressing their neighbours. When the palace at Edenburgh is finished, they expect his Majesty will leave his rotten house at White-Hall, and live splendidly amongst his own countreymen the Scots; for they say that Englishmen are very much beholden to them that we have their King amongst us. The nobility and gentry lord it over their poor tenants, and use them worse than galley slaves; they are all bound to serve them, men, women, and children; the first fruits is always the landlord's due, he is the man that must first board all the young married women within his lairdship, and their sons are all his slaves, so that any mean laird will have six or ten more followers."

The following extract is extremely curious, as it bears a similarity to one of those extraordinary circumstances mentioned by Bruce, as occurring in the course of his travels, and which, in some degree, brought his work into disrepute.

"Their cruelty descends to their beasts; it being a custom in some places to feast upon a living cow, they tye in the middle of them, near a great fire, and then cut collops of this poor living beast, and broil them on the fire, till they have mangled her all to pieces; nay, sometimes they will only cut off as much as will satisfie their present appetites, and let her go till their greedy stomacks calls for a new supply; such horrible cruelty as can scarce be

Digitized by Google

parallel'd in the whole world! Their theft is so well known that it needs no proving; they are forced to keep watch over all they have, to secure it; their cattle are watched day and night, or otherwise they would be over-grown by morning. In the Highlands they do it publicly before the face of the sun; if one man has two cows, and another wants, he shall soon supply himself from his neighbour, who can find no remedy for it. The gentry keep an armory in their own houses, furnished with several sorts of fire arms, pikes, and halberts, with which they arm their followers, to secure themselves from the rapine of their neighbourhood.

"Their drink is ale made of beer malt, and tunned up in a small vessel, called a cogue: after it has stood a few hours, they drink it out of the cogue, yest and all; the better sort brew it in larger quantities, and drink it in wooden queighs, but it is sorry stuff, yet excellent for preparing bird-lime; but wine is the great drink with the gentry, which they pour in like fishes, as if it were their natural element; the glasses they drink out of, are considerably large, and they always fill them to the brim, and away with it; some of them have arrived at the perfection to tope brandy at the same rate: sure these are a bowl above Bacchus, and of right ought to have a nobler throne than an hogshead.

"Musick they have, but not the harmony of the spheres, but loud terrene noises, like the bellowing of beasts; the loud bagpipe is their chief delight; stringed instruments are too soft to penetrate the organs of their ears, that are only pleased with sounds of substance.

Digitized by Google

"The highways in Scotland are tolerably good, which is the greatest comfort a traveller meets with amongst them; they have not inns, but change-houses, (as they call them,) poor small cottages, where you must be content to take what you find, perhaps eggs with chucks in them, and some lang-cale; at the better sort of them, a dish of chop'd chickens, which they esteem a dainty dish, and will take it unkindly if you do not eat very heartily of it, though for the most part you may make a meal with the sight of the fare, and be satisfied with the steam only, like the inhabitants of the world in the moon; your horses must be sent to a stabler's (for the change-houses have no lodging for them) where they may feed voluptuously on straw only, for grass is not to be had, and hay is so much a stranger to them, that they are scarce familiar with the name of it.

"The Scotch gentry commonly travel from one friend's house to another, so seldom make use of a change-house; their way is to hire a horse and a man for two-pence a mile; they ride on the horse thirty or forty miles a day, and the man, who is his guide, foots it beside him, and carries his luggage to boot. The best sort keep only a horse or two for themselves and their best friend; all the rest of the train foot it beside them. To conclude, the whole bulk and selvedge of this countrey, is all wonder too great for me to unriddle; there I shall leave it, as I found it, with its agreeable inhabitants in

A land where one may pray with curst intent:
Oh! may they never suffer banishment!"

J. H. M

Digitized by Google

ART. DLXXX. *The Bow-man's Glory; or, Archery revived. Giving an account of the many signal favours vouchsafed to Archers and Archery by those renowned Monarchs, King Henry VIII. James, and Charles I. &c. &c. Published by William Wood, Marshal to the Regiment of Archers. London: Printed by S. R. and are to be sold by Edward Gough at Cow-Cross.* 1682. 8*vo. pp.* 78.

THE author dedicates this curious treatise "to the most Potent Monarch Charles II." wherein he observes, "I must confess, indeed, that this art or exercise holds not the same rank and place in military discipline, that it did before the invention of guns; but yet to assign it none at all, were to reflect upon the prudence and consideration of those laws that have since that time been made for its encouragement.

"And methinks that the many victories which our kingdom (famous for their bows) owes to that sort of arms, may at least recommend the exercise to us, though it be but in sport and triumph. Besides, we are sure the labour will not be wholly lost (if there were no pleasure in it,) it being (it may be) one of the most wholsom and manly recreations us'd in this nation, and conduces as much, or more than other, both to the preservation of health, and the improvement of strength." After a poem "In praise of Archery," follow three patents granted by the monarchs before mentioned, to encourage the promotion of the same science. The remaining part of the work is occupied with "a Brief Relation of the

Digitized by Google

manner of the Archers marching on several Days of Solemnity," combining some very interesting and curious particulars.

This copy contains the autograph of the celebrated Dr. Farmer, and a memorandum by the same gentleman relative to the high price for which the work had been sold. J. H. M.

ART. DLXXXI. *The Shifts of Reynardine, the son of Reynard the Fox, or a pleasant History of his Life and Death. Full of variety, &c. And may fitly be applied to the late Times. Now published for the reformation of Men's Manners.*

Raro antecedentem scelestum
Deseruit pede Pœna claudo.

London: Printed by T. J. for Edward Brewster at the Crane in St. Paul's Churchyard, and Thomas Passenger, at the Three Bibles on London Bridge, 1684. *4to. pp.* 160.

ART. DLXXXII. *Country Conversations: being an account of some discourses that happen'd in a visit to the country last summer, on divers subjects; chiefly of the modern comedies, of drinking, of translated verse, of painting and painters, of poets and poetry.*

——— Recubans sub tegmine fagi
Sylvestrem tenui Musam meditaris avena.

London: Printed for Henry Bonwicke, at the Red Lyon in St. Paul's Church-yard. 1694. *Small 8vo. pp.* 86.

Digitized by Google

In a short preface, addressed "to the Wits," the anonymous author says, "I made bold to borrow one of your pens last summer, and employed it merely for a pass-time, during the intervals of angling, and such like diversions of a country-retreat; *La manière de bien penser* fell in my way, I know not how, and I had a mind to try how something of that nature would look in our language. I endeavoured to imitate (though faintly, and afar off) the original draught of *Le Pere Bonhours*."

The work is divided into five sections, according to the arrangement in the title, and from the fifth the following extract will not be unamusing to those who have been entertained, by a modern dramatic author, at the conceit of a man falling in love with "my grand-mother."

"Among other arts, which have interfered with poesie, I have observed, in a more especial manner, that of painting to be one; as if the two sister sciences delighted to live together in the same person. You seldom knew a poet but he was a lover of pictures, nor a painter who had not the like affection for poems and musick (which is really an inarticulate poesie). Some persons have attained to a great perfection in both those arts; such was *Leonardo da Vinci*; I could name other Italians, and several of our own nation; but it is sufficient to instance only in one. A young lady of eminent virtue and beauty, was when she lived (which was not many years since) incomparable for her performances both with the pen and pencil; I mean Mrs. Ann Killigrew, whose picture, drawn by herself, is printed before her Book of Poems, published soon after her

Digitized by Google

death. A gentleman of our acquaintance, though he had never seen her when living, fell really in love with her memory, and on the first view of her picture and poems, composed some verses which I think I can still remember.

"Often have I conquer'd been
With the beauties I have seen;
Often have uncommon faces
Pleas'd and wounded with their graces;
But till this hour I never found,
That the fair sex unseen can wound;
Till now I never was a slave
To charms and beauties in a grave.

Nor time can cure, nor hope can ease my care;
At once I see, love, and despair.
Ah sweet remains of that lamented maid!
Ah lovely shadow of a shade!
Where's now the hand which this fair image drew?
Where's that we miss, even when we view?
Where is that noble fancy could design
A face, and verse, both so divine?
Where is that face that did all art defie,
That art that nature did outvy?
Where in the sex shall we her virtue find?
And where her wit in all mankind?

Absurd inquiries! can such beauty dye,
Such wit be subject to mortality?
Can such accomplishments as hers' create
Less than a miracle, and conquer fate?
See, profane infidel, see here, and find
In this eternal monument inshrin'd,
Her very self; her wit, her face, and mind."

"This seems, indeed, to be writ with as great

Digitized by Google

affection as encomium, and more love than art. But you know Philaster, he is the author." "I did imagine, (said Mitis) it must be he; he is himself a pretender to both these arts; and that with as much success as he desires, since he never made either of them his business, but diversion." J. H.

ART. DLXXXIII. *A Description of the Western Islands of Scotland: containing a full account of their situation, extent, soil, product, harbours, bays, tides, anchoring places, and fisheries. The ancient and modern government, religion, and customs of the inhabitants, particularly of their Druids, Heathen temples, monasteries, churches, chapels, antiquities, monuments, forts, caves, and other curiosities of art and nature; of their admirable and expeditious way of curing most diseases by simples of their own product. A particular account of the* SECOND SIGHT, *or faculty of foreseeing things to come by way of vision so common among them. A brief hint of methods to improve trade in that country both by sea and land; with a new map of the whole, describing the harbours, anchoring places and dangerous rocks, for the benefit of sailors. To which is added, a brief description of the Isles of Orkney and Shetland. By M. Martin, Gent. Printed for A. Bell, at the Cross Keys and Bible in Cornhill, near Stocks-market, 1703. 8vo. p. 392, besides the dedication, preface, and contents.*

THIS is the book which, having been put into the hands of Dr. Johnson when very young by his fa-

Digitized by Google

ther, * is supposed to have infused into him the first desire of visiting the Hebrides, of which he has given so interesting and luminous an account.

The following abstract of this book is copied from the "History of the Works of the Learned, for August and September 1703, Vol. V. p. 470.† &c.

"The author of this book is a native of Skie, which is the most considerable of all the islands here described. Some years ago he obliged the public with a description of St. Kilda,‡ or Hirta, the westernmost of all the Scots Isles; which account of his was very agreeable to the curious; especially to such as have any true taste for natural and experimental philosophy. The natural history of these islands is what he chiefly aims at in the following treatise. He is very particular in the nature of the climate and soil, of the produce of the places by sea and land, and of the variety of remarkable cures performed by the natives, merely by the use of simples; nor does he omit their religion, customs, and government, and the materials and advantages, which most of them have for encouraging a trade by sea and land. He has taken a particular care to describe the harbours and bays, and the dangerous

* Boswell's Life of Johnson, I. 414.

† "The History of the Works of the Learned; or, an impartial account of Books lately printed in all parts of Europe. With a particular relation of the state of learning in each country. Vol. V. to be continued monthly. London, printed for H. Rhodes, at the Star near Fleet-bridge; T. Bennet at the Half Moon in St. Paul's Churchyard; A. Bell at the Cross Keys in Cornhill; D. Midwinter, and T. Leigh at the Rose and Crown in St. Paul's Churchyard, 1703. 4to."

‡ Voyage to St. Kilda, Lond. 1698, 8vo.

Digitized by Google

shelves and rocks that lie about those islands; which, together with the new and exact map he has added to the book, makes it of very great use to sailors. Those, who delight in antiquities, will here also find an entertainment suited to their genius, in his description of the ancient forts, monuments, &c. in those islands.

"Mr. Martin takes notice, that he is the first native, who ever attempted the description of this country, which is the reason why all the accounts we have hitherto had of it, have been very lame and defective. Most of these islands are so little frequented by any but their own natives, and their language is understood by so few, who were capable and willing to take a description of them, that we may justly look upon the following treatise to be a description of a country hitherto in a great measure unknown; and considering the interest that the inhabitants of these kingdoms have in it, and the advantages which by a due improvement they may reap from it, there is no reason to be assigned why it may not be as acceptable as some of those modern voyages which have made so great a noise in the world. It will appear by the following description, that those islands contain a large extent of ground, and that they are also very considerable for the number o their inhabitants; so that the subject is not so contemptible as people are apt to think at first. But to be more particular.

"Our author begins with the description of the island called Lewis, from a corrupt pronunciation of the Irish Leog, that signifies lakes, with which that island abounds. It is the utmost tract of land

Digitized by Google

to the north-west of Scotland, is from south to north 100 miles in length; and from east to west, from three to fourteen in breadth. It is divided principally into two parts, the one called Lewis and the other Harries. The air is temperately cold and moist, and the inhabitants use usquebaugh for a corrective. A great part of the coast of this island is arable, so that it abounds with corn. The soil is generally sandy, except in the heaths, which in some places is black, and in others affords a fine red clay, fit for the potter's use, and of which the natives make many vessels. They dig their corn-ground with spades, and cover it with sea-ware, which they say, produces a greater increase than by ploughing; and thus they employ 500 of their inhabitants every day for some months. When they sow their ground, they use a harrow with wooden teeth in the first and second rows, and rough heath in the third row, which smooths it; and this harrow is drawn by a man with a strong rope across his breast. Some of them fatten their ground with soot, but the corn of this ground is said to occasion the jaundice; and they observe that the corn of any of their ground, after first tilling, is apt to occasion the head-ache and vomiting, when made into bread or ale. They make a liquor of oats here, called usquebaugh-baul, which is four times distilled, and so very strong that two spoonfuls of it is a sufficient dose; and if any man exceeds that, it endangers his life.

"Mr. Martin tells us of several good harbours in this island, and particularly of Loch-Carlway, which, though little known or frequented, is a con-

Digitized by Google

venient harbour for ships of the first rate. The coasts and bays of this island abound in fair weather, with cod, ling, herrings, and all other sorts of fish taken in the Western islands. There is plenty of cod and ling of a very large size near Loch Carlvay; but the fishing there is much interrupted by whales, though the natives employ many boats together in pursuit of them; their way is to chace them up into bays, till they wound one of them mortally, and then it runs ashore; and thus many of them are killed. About five years ago there were fifty young ones killed in this manner, and most of them eaten by the common people, who called them sea-pork, and find them to be very good food; some thin and meagre people became fat and plump in a week's time by eating them. They observe that the bigger whales are more purgative than the lesser, and that the lesser are better nourishment. There is great plenty of shell-fish, such as clams, oysters, cockles, muscles, limpits, wilks, and spout-fish in the bays here. There is such a prodigious quantity of the latter, cast out of the sand of Loghtua, that the inhabitants are not able to consume them, either by eating or fattening their ground with them.

"The bays and coasts of this island afford great quantities of small coral and coraline; the coral does not exceed six inches in length, and is about the bigness of a goose's quill. The fresh-water lakes in this island abound in trouts and eels; the common bait for them is earth-worms; but parboiled muscles attract them best; and the properest season for catching them is, when the wind blows from the south-west. The rivers on each side this island

Digitized by Google

abound with salmon and black muscles, and pearl is many times found in the latter. The natives about the river Barvas have a foolish opinion, that if a female cross that river first on the first day of May, it hinders the salmon from coming into that river; and therefore take care that a male shall pass it very early that morning. There are several fountains here noted for their particular qualities, as follows; there is one at Loch-Carlvay that will not whiten linen; there is one at St. Cowsten's church that will not boil any meat, though kept on a fire a whole day; and St. Andrew's well in the village Shadar is made a test by the natives to know if a sick person will die of the present distemper, which they try thus: they send one with a wooden dish for some of the water to the patient, and if the dish, when laid softly upon the surface of the water, turn round sun-ways, they conclude he will recover; but if otherwise, that he will die.

"There are many caves on the coast of this island, which abound with otters, seals, and sea-fowl; and there is a cave in Loch-Grace, which distills water from the top, that petrifies in the bottom. There are several natural and artificial forts on the coasts; most of the latter are composed of large stones, are of a round form, and made taper-wise towards the top: they are commonly about three stories high, have a double wall, and the passage commonly goes round the wall. Several of these forts are built on heaths at a considerable distance from any stony ground; and they have many times great heaps of stones, commonly called cairns, erected on the heaths, so that one would

Digitized by Google

wonder from whence they could gather them. There are likewise many single stones erected in this island, particularly one in the parish of Barvas, called the Thrushel-stone, which is twenty feet high, and near as much in breadth. It is supposed they were set up as monuments for persons of note killed in battle.

"At the village of Classerniss there are thirty-nine stones thus erected, being six or seven feet high, and two in breadth each; they are placed in form of an avenue of eight feet broad, and the distance betwixt each stone is six; there is one stone erected at the entrance of this avenue; and at the south-end of it there is a circle of twelve stones of the same distance and height with the other thirty-nine, and in the centre of this circle there is one stone of thirteen feet high, shaped like the rudder of a ship; without this circle, there are four stones of the same height and distance on the east, west, and south sides. The inhabitants say this was a heathen temple, and that the chief druid or priest stood near the big stone in the centre from whence he addressed himself to the people that surrounded him. Of this temple our author has given us a description in a copper-plate.

"He observes that horses are considerably less here, than in the neighbouring continent, yet perform the husbandman's labour as well as those of a larger size, though in the spring they have nothing to feed upon, but sea-ware. He tells of a chase here fifteen miles in compass, where there are abundance of deer, which feed also upon sea-ware when the frost and snow continues long.

Digitized by Google

There is a small number of birch and hazle trees on the S. W. side of Loch-Stornway; but no more wood in the whole island, which is chargeable on the neglect of the inhabitants; for that the soil is capable of producing them is evident from those trees above-mentioned, and from the roots of great trees that our author saw at the head of Loch-Erisport. There is abundance of sea and land fowl in this island, and their amphibiæ are seals and otters; the seals are eaten by the vulgar, who find them as nourishing as beef and mutton.

"The inhabitants are well-proportioned, of a good stature, free from bodily imperfections; and several of them arrive to a great age. They are generally of a sanguine constitution, and their hair commonly of a light brown or red, and but few of them black. They are seldom troubled with epidemical distempers, except the small pox; and that too but seldom; but it commonly sweeps off abundance of young people. Their common cure for removing fevers and pleurisies, is to let blood plentifully; against the diarrhea, and dysenteria, they powder the kernel of black malucca beans, and drink it with boiled milk with good success. Against the cough they drink oatmeal and water boiled together when they go to bed, and sometimes add a little butter to it. This disposes them to sleep and sweat, and is very diuretic, if there be no salt in it. They likewise boil the roots of nettles and reeds in water, and add yeast to it to make it ferment; and this they find likewise to be beneficial against the cough. The falling down of the uvula they cure in this manner; they take a long quill, and putting a horse's hair

Digitized by Google

double into it, make a noose at the end of the quill, and putting it about the lower end of the uvula, they cut off all that part of the uvula below the hair with a pair of scissars; and then the patient swallows a little bread and cheese, which completes the cure without any inconvenience, so as the distemper never returns. They cure green wounds with ointment made of golden rod, all-heal, and fresh-butter. They have two ways of curing the jaundice; the one by laying the patient on his face, as if they would look upon his back bones, and presently pour a pailful of cold water on his bare back; and this has often the desired success; the other way is by undressing the patient, and touching his vertebræ with the red hot tongs, which makes him run about furiously till the pain abates, which happens very speedily, and the patient recovers soon after.

"The natives are generally of a quick apprehension, have a mechanical genius, are inclinable to poesy and music; and many of them play on the violin pretty well, without any instructor. The men are dexterous in swimming, archery, and vaulting; many of them are stout and able seamen, and will tug at the oar all day long upon bread and water, and a snuff of tobacco.

"Having finished his description of Lewis, he comes to that of the inferior adjacent islands. His account of the superstitious customs and devotion of the inhabitants of Lewis, when they go to the Flannan islands, once a year, for eggs, fowls, down, feathers, and quills, is a great argument of the people's religious temper; but at the same time is an evident proof of their gross ignorance and want

Digitized by Google

of instruction, which the proprietors, and those who have the government of church and state, are particularly concerned to remedy. His description of Rona is very observable. This is that island of which the famous Buchanan says, 'That the inhabitants are perhaps the only people of the world, who never want any thing, and abound with all things that they think necessary, being equally ignorant of luxury and avarice, and who possess that innocence of life, and tranquillity of mind through their ignorance of vice, that other people of the world cannot attain to by great industry and plenty of good instruction; so that they seem to want nothing to make them completely happy, but that they know not their own happiness.'

"He adds, that the proprietor who was one of the proprietors of Lewis, limited the number of families that should inhabit it; and assigned them their numbers of great and small cattle, upon which they might live commodiously, and pay him his tribute; and all the rest, and also the increase of their people, they sent to him. Mr. Martin informs us, that this island is but a mile in length, and half a mile in breadth, and the inhabitants made but five families. The minister of Barvas in Lewis, to whose parish they belong, and to whom the island is assigned as part of his benefice, used to visit them once a year. Mr. Daniel Morrison, who was his acquaintance and minister of the place, gave him this account of his first reception there: upon his landing they received him very affectionately and saluted him thus: God save you, pilgrim; you are heartily welcome; we have had repeated ap-

Digitized by Google

paritions of your person among us, by way of the SECOND SIGHT, and we heartily congratulate your arrival in this our remote country.' They expressed their esteem for him by making a turn round him sunways; and when he advised them to forbear that custom, they were surprised, said it was due to his character, and therefore they would not fail to perform it. There were three inclosures betwixt the landing place and the village; and as he entered each of them, the inhabitants took him severally by the hand and bid him welcome. When he came to the house prepared for him, he had a bundle of straw for his seat; and after some general discourse, they went to their respective dwellings, and killed a sheep for each family; and flead the skins off, so as they were entire and in form like a sack; and these being filled with barley meal, they brought him as a present; and one of them speaking in the name of the rest, said: 'Traveller, we are very sensible of your favour in coming so far to instruct us in our way to happiness, and in venturing yourself on the great ocean; pray be pleased to accept of this small present, which we humbly offer as an expression of our sincere love.' They also presented his man with some pecks of meal, as being likewise a traveller; but the boat's crew having been there before, they gave them only their daily maintenance.

"They had a chapel dedicated to St. Ronan, and on the altar a plank of wood about ten feet long, and at the distance of every foot a hole, and in each hole a stone, to which the natives ascribe several virtues; and one of them they think promotes speedily delivery to women in travail. In this chapel they

Digitized by Google

repeat the Lord's Prayer, the Creed, and Ten Commandments every Sunday morning. They know not the use of money, but barter for such little things as they want, when any vessel arrives there. Their houses are built with stone, and thatched with straw. They take their surnames from the colour of the sky, rainbow and clouds. When any of them come to the isle of Lewis, which is seldom, because they lie at twenty leagues distance, they are astonished to see so many people. They admire greyhounds very much, and love to have them in their company. They wonder when they see a horse; and one of them hearing a horse neigh, asked if he laughed. One of them being in a house of several stories, and hearing the people walk over his head, he thought the house had been falling, and was in a mighty consternation. When Mr. Morrison was there, two young men courted one young woman, who was the only unmarried female in the island; and when she was married to the one, the other thought his loss irreparable. Soon after they were married, Mr. Morrison sailed from the island; but being driven back again by contrary wind, the young man, who was thus disappointed, came very chearfully to Mr. Morrison, and told him he thanked God and St. Ronan, who had brought him back, for he hoped he would allow his expedient; which was, that he might enjoy the woman year about with the other man, so that he might also have issue; for they think it a great misfortune to die without offspring. The minister checked him for his folly, and told him it could not be granted, but promised to bring him a wife next year. Another of them,

Digitized by Google

who wanted a wife, offered a shilling to Mr. Morrison, to send him one from Lewis. This shilling he had gotten from a seaman that landed there, and the poor fellow thought it was a thing of extraordinary value. About fourteen years ago, a swarm of rats, but none knows how, came to this island, and in a short time eat up all their corn. In a few months after some seamen landed there, who robbed the inhabitants of their black cattle; which misfortunes, with the want of supply from Lewis for the space of a year, occasioned the death of all that ancient race of people. Some years after the minister to whom the island belongeth, sent a new colony thither with suitable supplies, of whose success our author can give no account. It was an observation in this island, that the cuckow was never heard or seen there, but after the death of their minister, or of the Earl of Seaforth, their proprietor.

"Mr. Martin observes of the Isle of Siant, as he does of several of the other isles, that there is a couple of eagles build there, who suffer no other of the kind to come into the island, and drive away their own young as soon as they are able to fly; and that they never kill any lambs or sheep in their own island, though the bones of both are found near their nests; and the nearest of the other islands is a league distant.

"The inhabitants of Lewis had an ancient idolatrous custom to sacrifice at Allhallowtide to a sea god they called Shony, in the following manner: they came to the church of St. Mulvay, each man with his provisions, and every family with a peck of malt; this being brewed into ale, one of their

Digitized by Google

number was appointed in the night time to wade into the sea up to the middle, with a cup of ale in his hand, and standing still in that posture, cried out with a loud voice, Shony, I give you this cup of ale, hoping that you will be so kind as to send us plenty of sea-ware to enrich our ground the ensuing year, and so threw it into the sea. At his return to land they all went to church, where there was a candle burning upon the altar; and then standing silent for a time, one of them gave a signal, at which the candle was put out; and then they went into the fields, where they drank their ale, and spent the remainder of the night in dancing, &c. Next morning they returned home, being well satisfied that they had punctually observed this solemn anniversary, which they believed would procure them a plentiful crop. The ministers had much ado before they could persuade the natives to abandon this ridiculous practice, which has been quite abolished for above thirty years past.

"The inhabitants of Lewis are all protestants except one family: about fourteen years ago, three or four fishermen were perverted, and applied themselves to a priest for some holy water to sprinkle upon their nets, which they had taught them was an infallible means to procure them plenty of herring; and having obtained it, they set their nets with joy, and returned to draw them next morning full of expectation, but found them lost, whereas those of their protestant neighbours were safe and full; which exposed the priest and his proselytes to no small derision.

"Mr. Martin comes in the next place to give us

Digitized by Google

a description of the isle of Harries, which is about twenty-four miles long, and four, five, or six broad. The soil is more fruitful than that of Lewis, and produces a greater quantity of corn. The air is temperately cold, and the natives qualify it by a dose of aqua vitæ, or brandy; but make no use of usquebah. There is a good harbour here called Glass by seamen, and Scalpa by the natives. It is a mile and an half long, and a mile broad. Within the isle there is a lake called Loch Tarbat, which has several small isles in it, and is sometimes frequented by herrings. Without this loch there is plenty of cod, ling, and large eels. There is a fresh water lake at the entrance of the island, to which the sea has access at spring tides; it abounds with oysters and several other sorts of fish. There are many fresh water lakes in this island well stored with trouts, eels, and salmon. Each lake has a river running from it to the sea, from whence the salmon comes in the beginning of May, and sooner if the season be warm. There are abundance of excellent springs, which issue from the mountains of this island, and there is one lately discovered near Marvag, very good for speedily restoring lost appetite; there is another near the village Bowe, very good against colick, stitches, and gravel. There are several caves in the mountains, and on each side the coast, and one particularly in the Hill Ulweal, capable of holding fifty men, and may be defended by one man against a thousand, with a cane only in his hand, for it is accessible only to one at a time, and by the least touch he may throw them down over the rock as they climb up. There are two wells in this cave, and one of them they say of so extraordi-

Digitized by Google

nary a nature, that if a dog drink of it, it immediately runs dry for some time.

"There are wild goats in this island, which the natives say breed twice per annum. There is a chace of deer which contains about 2000: no man is permitted to hunt in it without a licence, and there is a particular part of it reserved for Macleod, the proprietor, who is always sure to find game enough in it when he pleases. In the winter time when the ground is all covered with snow, the deer come in great flocks to the coast, and feed upon the Alga Marina, or sea-ware. They have mertricks here which yield a very fine fur of a brown colour, and their dung has a scent like musk. They have likewise abundance of otters and seals, plenty of land and sea fowl, and excellent hawks. They have two sorts of eagles, one large and grey, the other less and black, shaped like a hawk; both of them destructive to the fawns, sheep, and lambs. The shore on the western coast abounds with variety of curious shells, finely streaked and coloured. Great quantities of os sepie are found in the sand, the natives powder it, and boil it in milk for the diarrhea and dysenteria, and rub it on the eyes of sheep to take off the film. Abundance of nuts, called Molucca beans, are brought in here by the sea. The natives use them as amulets against witchcraft, and say, that when any evil of that sort is intended against the person that wears them, the nut turns black. That they have so changed colour, Mr. Martin says he has seen, but cannot be positive as to the cause of it. Quantities of amber-grease have likewise been found on the coast of this island. Several people here that had lost their hearing, re-

Digitized by Google

covered it by putting some powder of tobacco into their ears with a quill. Their sheep which feed on sandy ground become blind sometimes, and are cured by rubbing chalk in their eyes. They boil wild garlick in water, and make use of the infusion against the stone and gravel with good success."

Such was the account given of this book in the Number for Aug. 1703, p. 470; and it went on thus in the following Number for Sept. 1703, p. 529.

"What we said in our last Number is sufficient to give the reader an idea of the book. The author is uniform in his description, and follows the same method in all the isles, so that we shall now content ourselves with exhibiting some of the contents, that to us appear most extraordinary, and shall begin with his account of the ancient and modern customs of the inhabitants of those islands.

"Mr. Martin says that every heir or young chieftain of a tribe or clan was obliged in honour to give a publick specimen of his valour, before he was owned and declared to be governor or leader of his people. That this specimen was commonly an incursion upon the lands of some neighbour they were at variance with, to drive their cattle; and this they were bound to effect or die in the attempt. They were usually attended in such exploits by young men of quality that had not beforehand given any proof of their valour, and if the young chieftain succeeded, he was ever after esteemed valiant, and fit for government, and those of his retinue had a share of his reputation. This custom being reciprocal among them was not accounted robbery, and

Digitized by Google

the damage which one tribe sustained by such an essay was repaired when their chieftain came in his turn to make his specimen; but this practice is now in disuse.

"When those chieftains entered upon the government of their clans, they observed the formalities that follow: He was placed on a heap of stones in form of a pyramid, and his friends and followers stood round him in a circle; one of his chief friends delivered into his hand his father's sword, and another delivered him a white rod; soon after the chief druid or orator pronounced a panegyrick upon the pedigree, valour, and liberality of his ancestors, as patterns worthy of the young chieftain's imitation. They had their officers civil and military to attend them on all occasions; and some families continue them still, particularly Sir Donald Macdonald who has his standard-bearer, quarter-master, &c. They had a constant centinel on the top of their houses, and a competent number of young gentlemen well versed in managing the sword, target, archery, &c. Every chieftain had a bold armour bearer to attend him night and day, and he had a double portion of meat assigned him at every meal, being always a man of extraordinary bulk and strength. When they went upon any military expedition, they used to draw blood from the first animal they met on the enemy's ground, and to sprinkle some of it upon their colony as an omen of good success. Before they engaged in battle, the chief druid harangued the army from a rising ground, put them in mind of the great things that had been performed by the valour of their ancestors, raised their hopes with

Digitized by Google

the noble rewards of honour and victory, and dispelled their fears by all the topics that natural courage could suggest, and after this harangue, they fell upon the enemy with a shout. These druids pretended to foretel future events, and decided all causes civil and ecclesiastical. They worship a deity under the name of Taramis, which signifies thunder, and another under the name of Belus, whence it is thought the festival called Berlin on the day of May proceeds. It was usual with the druids to extinguish all the fires in the parish on that day, until the tithes were paid; then they re-kindled them.

" They had a custom of burning malefactors betwixt two fires; and from thence came their proverb, which they use still at this day, to express a man's being in a strait, viz. that he is betwixt two fires of Bell. Our author takes notice of an objection raised by some against druids being in the isles, viz. that there were no oaks there, and answers it, by shewing their mistake; for there are oaks at present at Sleat in the Isle of Skie, and they abound in that country of old, though now they be decayed through the neglect of the inhabitants.

" When the chieftains go a hunting, they are usually attended with a numerous retinue; and when he gives the first specimen of that manly exercise, upon his return, he gives his cloaths, arms, and all his hunting equipage to the forrester. Every great family had two stewards, the first served always at home, and was obliged to be well versed in the pedigree of all the families in the isles and highlands, and to assign every man his seat at table

Digitized by Google

according to his quality, for preventing contention; and if he had happened to make a mistake, it was not imputed to the master of the family. They had also cup-bearers and purse-masters, and most of them were hereditary, and held their places by charter.

" These chieftains anciently ratified their leagues of friendship by drinking a drop of blood, commonly drawn out of the little fingers, and those who violated a league thus confirmed were ever after held unworthy of society. After the druids were laid aside, they were succeeded by orators who kept the genealogies of their families, repeated the same on every succession, and made epithalamiums upon the occasion of marriages and births; these orators had a mighty ascendant over the greatest men in their time, who, either out of respect to them, or for fear of their satires, would grant them almost any thing they demanded, but at last lost their reputation by their insolence, and are now in very little esteem, whereas formerly they were allowed to sit among the chiefs of families. Their way of study was very singular. They used to shut their doors and windows for a day's time, and to lie down upon their backs with a stone upon their bellies, and their heads wrapped in their plades, and in this posture they pumped their brains for rhetorical encomiums, which they uttered in a dark and unintelligible stile. The poets or bards were likewise intituled formerly to the bridegroom's upper garment, but now must content themselves with what he is pleased to give them.

" The Islanders had formerly a wicked custom of

Digitized by Google

consulting invisible oracles, concerning the fate of battles and families; and this they performed three several ways. The first was by a company of men; one of whom being chosen by lot, was carried by night to a river, which was the boundary betwixt two villages, and four of the company taking him by the legs and arms, they struck his hips with force against the bank, and one of them crying, 'What have you got here?' another answered, 'A log of birch-wood:' upon which the other replied, 'Let his invisible friends appear from all quarters and relieve him, by giving a present answer to our demands.' And in a few minutes after, a number of little creatures came from sea, answered the question, and disappeared. Then the man was set at liberty, and the people returned home to take measures according to the response, which was still ambiguous, and so the poor fools were deluded. And this consultation was generally fatal to those who practised it, as was evident in a mischievous race of people, who consulted it about sixty-two years ago, and are since extinguished both root and branch.

"Their second way was by a company of men retiring into a solitary place, where they singled out one of their number, and wrapped him in a big cow's hide, covering him all with it except his head, and left him so all night, until his invisible friends relieved him by answering the questions proposed, and his neighbours returned to him in the morning to know what it was. Our author tells that one John Erach, an inhabitant of Lewis, acquainted Mr. Alexander Cooper, present minister of North-Vest, that it was his lot to be one night within an

Digitized by Google

hide, as above mentioned, during which time he felt and heard such terrible things that he could not express them, and said with an air of great remorse, that he would not do the like again for a thousand worlds.

"The third way of consultation was by putting a live cat on a spit; and one of the company asking the person what he was doing? He answered, 'I roast this cat until his friends answer the question:' and afterwards a big cat, attended with a number of lesser ones, came to relieve the cat and answer the questions: and if the answer were the same with those given to the man in the hide, it was believed to be infallible.

"The next remarkable thing we shall take notice of, is our author's account of the Second Sight, and his remarkable instances to prove it. The Second Sight, he says, is a singular faculty of seeing an otherwise invisible object, without any previous means used by the person that sees it for that end: The vision makes such a lively impression upon the seer, that they neither see nor think of any thing else, as long as it continues, and then they are pensive or jovial, according to the object represented to them. This faculty does not descend lineally, as some have imagined, nor is it acquired by any previous compact, or any way communicable by one to another. The seer knows nothing of it before it appears, and the same object is frequently seen by different persons at a considerable distance from one another. If the object appears early in the morning, it will be accomplished in a few hours afterward; if at noon, it will commonly be accomplished

Digitized by Google

that very day; if in the evening perhaps that night, the later always in accomplishment by weeks, months, and sometimes years, according to the time of night the vision appears. When a shrowd is perceived about one, it is a sure prognostick of death. The time is judged according to the height of it about the person, for if it be not above the middle, death is not expected for the space of a year, and perhaps some months longer. Persons that are to be married together, are seen standing by one another's sides, and sometimes two or three together, according to the number of wives or husbands. To see a spark of fire fall upon one's arm or breast, is a sign of a dead child to be seen in the arms of those persons. To see a seat empty at the time one sits in it, is a presage for the person's speedy death. Sometimes they are forewarned of death by a cry or voice out of doors, and sometimes they foresee things of such small consequence, as that they are to have fish or flesh in the house, and that such and such persons of no figure will visit them, &c. That if these visions be represented by spirits, it would seem that they sometimes act a ludicrous and comical, as well as a tragical and superstitious part, as any one may see by perusing our author's instances, for which we refer to the book itself, and also for his answers to the objections made against the Second Sight.

"The last thing we shall take notice of is our author's scheme for improving trade by sea and land in those islands, which, according to him, might be the most considerable, particularly for fishing, of any perhaps in the known world, and put

Digitized by Google

in practice with the least trouble and expense, for which we shall also refer the curious on that subject to the book itself.*"

* Having thus pointed out a full account of the Western Islands of Scotland, I will take the opportunity of calling to the reader's notice a late publication on the Northern Islands, entitled "The History of the Orkney Islands; in which is comprehended an account of their present as well as other ancient state: together with the advantages they possess for several branches of industry, and the means by which they may be improved; illustrated with an accurate and extensive map of the whole islands, and with plates of some of the most interesting objects they contain. By the Rev. George Barry, D. D. late Minister of Shapinshay," in one vol. 4to.

In the Monthly Magazine for August, 1805, p. 92, is the following account of the author.

"At Shapinshay, died in July last, the Rev. Dr. George Barry, aged 57. He was a native of Berwickshire, educated in the University of Edinburgh, and was for a short time employed as teacher of the sons of some gentlemen in Orkney, by whose patronage he became second minister of the Royal burgh and ancient cathedral of Kirkwall; from whence about nine years ago, he was translated to the island and parish of Shapinshay. He has left a widow and nine children, and many respectable friends to mourn his death. With fidelity and zeal he discharged the duties of the pastoral office. His statistical account of his two parishes, published by Sir John Sinclair, first rescued his name from that obscurity, in which it was placed by local situation, and drew from an impartial public, a high degree of approbation. Few men paid more attention to the education of youth than Dr. Barry. His own children he taught with all the skill of philosophy, and all the tenderness of parental affection. The same skill, united with no common degree of care, he extended, not only to the youth of his own, but to those of all the different parishes in the county. Sensible of his zeal in this respect, the Society for propagating Christian Knowledge in Scotland, upwards of five years ago, chose him one of their members, and gave him a superintendance over their schools in Orkney. Soon after, the University of Edinburgh conferred on him the degree of Doctor of Divinity. For several years past Dr. Barry employed his leisure hours in composing a civil and natural history of all the sixty-seven

Digitized by Google

There was a second edition of Martin's Hebrides, 1716, 8vo. much corrected. Martin was a native of one of these islands, where he lived as a factor.

ART. DLXXXIV. *Great Britain's Hony Combe or Dainty Pig and Pork: Containing variety of very pleasant and delightfull storyes and jests both in proes and verse for any Reeder that shall happen to pervse the same for his divirtion. Together with the dreadfull combate between More of More Hall and the Dragon of Wantly.*

Mirth with thy labour sometimes put in eure*
The better thou mayest thy labour endure.

Written by Marmaduke Merryman Gent. Anno Dom. 1712. *MS. Octavo. pp.* 304.

MARMADUKE MERRYMAN was William Warter, once a stationer in Fleet Street, and succeeded in his business by John Lenthall, who had served his

Islands of Orkney, comprehending an account of their original population, their ancient history, while a separate independent principality, whose warlike princes, in alliance with Norway and Denmark, ranked with those of Europe; and also their present condition and the means by which they may be improved. This history was published two months ago, in Edinburgh, in one large quarto volume, illustrated by a map of all the isles, friths, and harbours, and also with twelve elegant plates of the most grand and interesting objects of antiquity. From the testimony of several of the most respectable and learned gentlemen in Scotland it is believed, that this curious history of one of the most sequestered provinces of Britain, will, from the depth of its research, the accuracy of the narrative, and the classical elegance of its composition, transmit the name of its author to future ages with some degree of celebrity."

* Sic.

Digitized by Google

apprenticeship to him, and afterwards married his daughter. Mr. Warter went to live on his independence at Hawthorn, near Windsor, where a portion of his leisure hours was probably occupied in forming this collection of above 170 various articles. The majority, if not all, have certainly been printed, and the stories are, in general, too much encumbered with prefatory matter for the poignancy of the wit to be felt, or the detail to create amusement. The following is an entire one.

"*The panyer man of the Inner Temple, London, who dyed and was buryed in the Cloysters.*

"There is a certaine diminutive officer belonging to the Inner Temple Hall, who goes by the name of the panyer man, whose office is to lay the cloths on the tables in the hall, set salt sellers, cut bread, whet the knives, and wait on the gentlemen, and fetch them beer and other necessaries when they are in commons in term time. He also blows the great horn between twelve and one of the clock at noon, at most of the corners in the temple, three times, presently, one after another, to call the gentlemen that are in commons to dinner, and after dinner to clear the tables of the napkins and table-cloths; for they use no trenchers, it is against the rules of the house; fearing least there should happen any quar'els amongst them, and throw their trenchers at one another's heads, the corners of the trenchers might strike into their skulls, and let out all the law they had been gathering up a great while and so spoil them for being made serjeants and judges; but instead of trenchers they have every one a slice

Digitized by Google

of bread which they cut their meat upon. This panyer man took occasion to depart this life; the house buryed him in the cloysters where the rest of the household servants used to be buryed. In two or three days after this panyer man was buryed, there was somebody, that had a mind to shew the cream of his vnderstanding, writes these verses on a peece of paper, in capital letters, and paists them over the panyer man's head, which are as follows:

Here lyes a man this pavement vnder,
Who vsed to make the cloysters thunder;
Who with his horn, when that he blew it,
Cal'd many a cuckold to dinner that never knew it."

To this may be added the following abbreviations.

Charles the Second in a summer evening excursion "up the Thames to Chelsea Reach, about two miles above Whitehall, which was called New Hide park, where many people resorted in boats to see him," having heard a piece of gross water wit from a turnip woman, plays it off afterwards on his brother the Duke of York, who hated a joke, and then demands a guinea as the price the original cost his Majesty. The Duke of York was answered by Stephen, the corn-cutter, on his inquiring the most seasonable time for that operation taking place when his Grace's stockings were off.

An old lady consulting her grand-children on the subject of her marrying again, it is thought practicable if she can see a needle stuck in the ridge of a barn; full of expectation, with the help of spectacles, she quickly proclaims a discovery of the needle, but unfortunately cannot see the barn.

Digitized by Google

The want of a nose by Sir William D'Avenant saved a fishmonger's boy, who had accidentally splashed him when passing with water, from the poet's fury, by his declaring it was done from revenge because Sir William had blown his nose upon the fish.

Such are the features of this trivial and, in many respects, exceptionable collection, described as delightful and pleasant in the title. One fourth of the quantity, consisting of literary memorandums and matter incidental to the writer's business, and which must occasionally have fallen within his own knowledge, would have been invaluable for information. The volume, in its present state, is a record of useless labour, and has long been outrivalled by the brevity of any modern jest book.

J. H.

ART. DLXXXV. *Moral Essays on some of the most curious and significant English, Scotch and Foreign Proverbs. By Samuel Palmer, Presbyter of the Church of England. London. 8vo. Printed by Tho. Hodgin, for R. Bonwicke, W. Freeman, &c. &c.* 1710.

THIS author, as appears from a MS. note, was once a Nonjuror; and afterwards a clergyman of the Church of England.

ART. DLXXXVI. *Essays upon several Moral Subjects, by Jeremy Collier, M. A. 3 vols. 8vo. The Seventh Edition corrected. London. Printed for J. and J. Knapton, G. Strahan, &c.* 1732.

IT is astonishing that this work has not been reprinted.

J. S. C.

Digitized by Google

ART. DLXXXVII. *A Sermon preached before the University of Oxford in the year* 1624, *on the Text found upon the Pope, now a Prisoner in the Cock-pit. By Thomas Lushington, D. D.*

"His disciples came by night and stole him away."

Matt. xxviii. 13.

London. Printed in the year 1711. *Price* 2*d. pp.* 16.

"To the Reader.

"THE following Sermon is so very entertaining and ingenious, that, lest the reader should imagine he is imposed on by the title, and should rashly conclude from his own experience, that so much wit never proceeded from the pulpit, I refer him to my Lord Clarendon's "*Animadversions on Cressy's Fanaticism*,* *&c. p.* 22, where he tells us he was present when it was preached."

Thomas Lushington was born at Sandwich, in Kent, about 1590, and related to a family seated about that time at Sittingbourne, in the same county, and still remaining there and elsewhere.† He was of Broadgate Hall, Oxford, and a great friend of the witty Bishop Corbet; became in 1631 Prebendary of Salisbury, and in 1632 Rector of Burnham Westgate in Norfolk, and Chaplain to Charles I. He died 22 Dec. 1661, aged 72, and was buried at Sittingbourne, where a handsome monument was erected to his memory. "He was," says Wood, "esteemed a right reverend and learned theologist, yet in many matters imprudent, and too much inclined to the opinions of Socinus. His preaching also, while he remained in the University,

* London, 1674, 8vo. See Wood's Ath. II. 535.

† Of which family is the present Secretary to the Treasury, and M. P. for Canterbury.

Digitized by Google

was generally well esteemed, and never gave distaste, but in one sermon, which, though esteemed by some to be admirable, yet by more, blasphemous. An account of which you shall have as it followeth. In the year 1624, (22 Jam. I.) nothing but war with Spain sounding in the ears of the vulgar upon the breaking off of the Spanish Match with Prince Charles, it pleased this our author to utter in his Sermon on Matth. xxviii. 13, at St. Mary's, on Easter Monday, these words: '*Now the peasant thinks it comes to his turn under pretence of his privilege in parliament, that he should dispose of Kings and commonwealths, &c.*' Afterwards also thus: '*Nothing now contents the Commonalty but war and contention, &c.*' For which and for several other passages reflecting on the Spanish Match, he was called into question by Dr. Piers the Vice-Chancellor, and by him was a time appointed for him to recant what he had said. Which being done, not without the consent of certain Doctors, the Repetitioner was commanded to leave out diverse passages of the said sermon, which he, according to custom, was to repeat the Sunday after, commonly called *Low Sunday, &c.*"*

"The Truth is," Wood goes on to say, "this our preacher was a person more ingenious than prudent, and more apt upon most occasions to display his fancy, than to proceed upon solid reason; if not, he would not in his said sermon have descanted on the whole life of our Saviour, purposely to render him and his attendants, men and women, objects of scorn and aversion, as if they had been a pack of dissolute

* Wood's Ath. II. 261, 262.

Digitized by Google

vagabonds and cheats. But the best of it was, that though he then assumed the person of a Jewish Pharisee and persecutor of Christ, yet presently after changing his stile, as became a disciple of Christ, he with such admirable dexterity, as it is said, answered all the cavillations and invectives before made, that the loudly repeated applauses of his hearers hindered him a good space from proceeding in his sermon."

It seems doubtful by Wood's expressions, whether he himself had ever seen this curious performance. It appears to have been originally published, together with his recantation sermon, under the following title:

"*The Resurrection rescued from the Soldier's Calumnies, in two Sermons at St. Mary's in Oxon. on Matth.* xxviii. 13. *and on Acts* ii. *latter part of the first verse. London.* 1659. *12mo.*" Then published under the name of Rob. Jones, D. D.

It certainly exhibits proofs of banter and levity, which must astonish all serious readers. The following is its commencement:

"What's the best news abroad? So we must begin: 'Tis the garb, (*les novelles,*) the grand salute, and common preface to all our talk. And the news goes not as things are in themselves, but as men's fancies are fashioned, as some lust to report, and others to believe. The same relation shall go for true or false, according to the key, wherein men's minds are tuned; but chiefly as they stand diverse in religion, so they feign and affect different news.

Digitized by Google

By their news ye may know their religion, and by their religion foreknow their news. This week the Spanish Match goes forward, and Bethlem Gabor's troops are broken; and the next week Bethlem Gabor's troops go forward, and the Spanish Match is broken. The Catholic is for the Spanish Match, and the Protestant for restoring the Palatinate; and each party think that the safety of the church and success of religion depends upon the event of one or other; and therefore they cross and counter-tell each other's news. Titius came from London yesterday; and he says that the new chapel at St. James's is quite finished: Caius came thence but this morning, and then there was no such thing on building. False news follows true at the heels, and oftimes out-strips it.

"Thus goes the Chronicle news, the talk of the factious and pragmatic; but the Christian news, the talk of the faithful, is spent in evangelic, in hearing and telling some good news of their Saviour; and now all the talk is of his resurrection. The Christian current goes, 'News from mount calvary, the sixteenth day of Nisan, in the year thirty-four, old stile,' as the three holy matrons deliver it at the eighth verse of this chapter. But, since, there are certain soldiers arrived, and they say, there was no such matter as the resurrection, 'twas but a gull put upon the world by his disciples; for it fares with spiritual news as with temporal; it is variously and contradictorily related, till the false controuls the true. And as our modern news comes neither from the court, nor from the camp, nor from the place where things are acted, but is forged in con-

Digitized by Google

venticles by priests, or in some Paul's assembly, or such like place, and the divulge committed to some vigilant and watchful tongue: so it is with the news of the non-resurrection; it came not from Mount Calvary; but the priests are the authors of it at the eleventh verse; and at the twelfth they frame and mould it to the mouth of the watch. The divulgers, men of double credit, they know the truth, for they are of the watch; and they will not lie, for they are soldiers; nay, they will maintain it, for they are Knights, Milites, Knights of the Post; they are hired to say, saying, and they did say, '*His disciples came by night, and stole him away, whilst we slept.*'

"The words are so plain they need no opening. May it please you, that I make three cursories over them; one for the soldiers; another for the disciples; and the third for our Saviour. In the two first, we will beat the point, pro and con; and in the latter reconcile it, for that's the fashion also. No error so absurd but finds a patron; nor truth so sound, but meets with an adversary; no point controverted but the opposite tenet may be reconciled. Be they distant as heaven and hell; as incompatible as Jew and Christian, yet they shall meet with a moderator, and a cogging distinction shall state the question on the absurder side."*

* The curious pamphlet, from whence these extracts are taken, was furnished by an anonymous friend, to whom the Editor returns his thanks.

END OF VOL. VI.

BARNARD AND FARLEY,
Skinner-Street, London.

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

3 2044 050 818 76

This book should
brary on or be
elow.
five cent
it be

rn r

The borrower must return this item on or before the last date stamped below. If another user places a recall for this item, the borrower will be notified of the need for an earlier return.

Non-receipt of overdue notices does ***not*** *exempt the borrower from overdue fines.*

Harvard College Widener Library
Cambridge, MA 02138 617-495-2413

WIDENER
WIDENER
JUN 07 2000
JUN 30 2000
CANCELLED
BOOK DUE

Please handle with care.
Thank you for helping to preserve library collections at Harvard.

Digitized by Google

Digitized by Google